February 1966

THE ARYAN PATH

VOLUME XXXVII - NO. 2

EDITOR
The Place of the Philosopher in Modern Society

ROBERT POWELL
Void or No-Void

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Compassion—the Crying Need

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The Need of Religion in a Secular State

BOOKS REVIEWED INCLUDE

The Glass Curtain between Asia and Europe; Discrimination and the Law; Studies in Indian History and Culture; On the Kabbalah and Its Symbolism; Porphyry on Abstinence from Animal Food; The Shaping Spirit; Psychotherapy and Meditation; African-English Literature

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oint out the 'Way'
wever dimly and lost among the host—
does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

The Dhammapada

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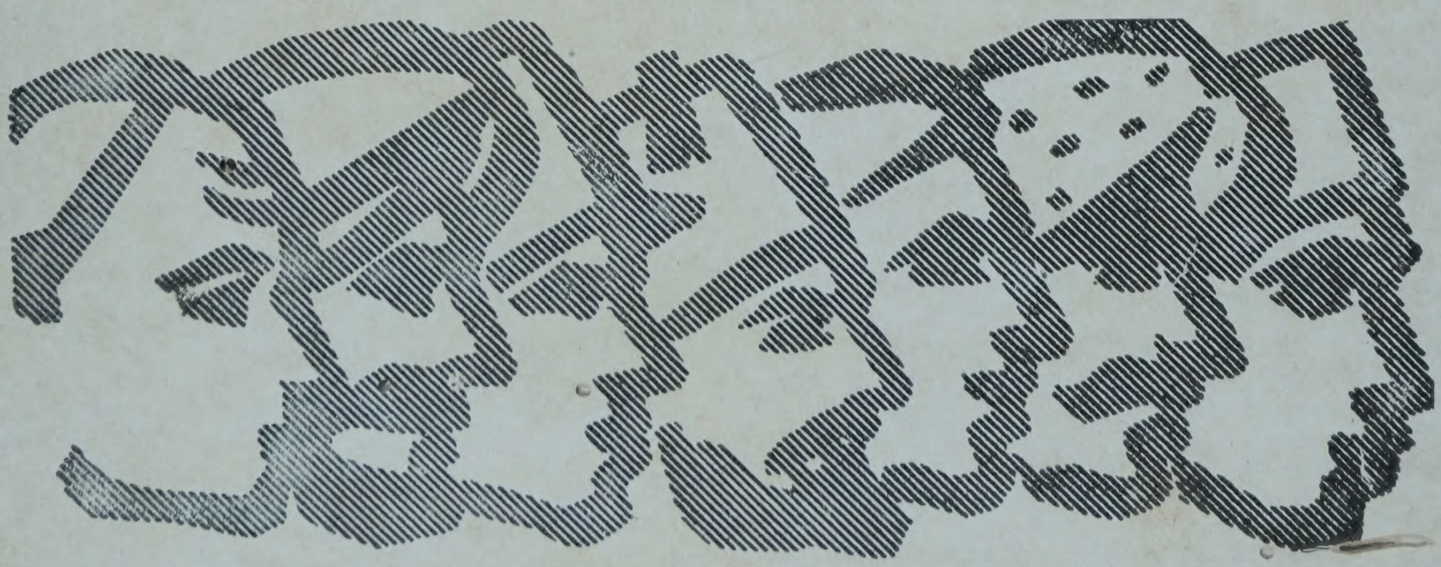

ONE GREAT COUNTRY
·ONE GREAT PEOPLE

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THE ARYAN PATH

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CONTRIBUTIONS

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.
— *The Voice of the Silence*

VOL. XXXVII FEBRUARY 1966 No. 2

The Place of the Philosopher in Modern Society

[THIS PAPER was originally contributed to a symposium under the same title at the Silver Jubilee of the Indian Philosophical Congress in 1950. We reprint it from the *Silver Jubilee Commemoration Volume*, II.—ED.]

NO CIVILIZATION and no society can afford to ignore philosophy. It may try to do so, but since philosophy is an essential part of life, an aspect of Reality, sooner or later it must be recognized. To do away altogether with metaphysical interpretation is to mistake one part of life for the whole. There is one aspect of man which cannot be fed by bread alone. If it is wrong to ignore the need of the body for bread, it is equally wrong to disregard the inner man whose food is the bread of Wisdom. The human spirit and its values belong to a life which transcends the mere physical, a life which finds its roots beyond the phenomenal world in an eternal spiritual life. By opening man's mind to that higher realm, philosophy enables him to discover his true self. Philosophy is thus a friend to understanding and an aid to knowledge. It reveals the inner aspect of all things, it serves to explain the meaning and purpose of life's experiences. It enables us to bring down into our daily conduct the sense of the infinite and the urgent.

But knowledge about philosophy will not produce a philosopher! We must distinguish at the outset between a philosopher in the merely academic sense and a philosopher in practice. It is a grave mistake to assume that because one is learned in philosophy and a professor of philosophy, therefore one is also a philosopher. There are philosophers in name and philosophers by nature. They are different. If the professor of philosophy confines his philosophical acumen and knowledge to the classroom and once away from his college and his professional environment lives his life as does any other man, as does, say, his dentist or his Notary Public, then he cannot be said to be a philosopher, however learned in

academic scholarship. The test of the philosopher lies in his attitude to life, in his method of approach to all problems, in the way he deals with and is affected by other men. Even genuine intellectual acceptance of philosophy does not suffice. To intellectual knowledge and acceptance must be added realization and realization comes only through the assimilation made possible by practice.

From this it follows that philosophy should be a discipline calculated to transmute our character and our outlook. It should be studied not merely to gratify a mental curiosity but to afford us the means of living the right kind of life — a clean life, a useful life, an unselfish life. And in turn true enlightenment follows the leading of the life necessary, for none can *know* the Truth until he has followed the prescribed discipline. While study of philosophy may be the first step, study must be followed by reflection and reflection by exemplification in actual behaviour. Only thus does the student of philosophy become a philosopher or a lover of wisdom and the philosopher or lover of wisdom grow in turn into Wisdom and become a sage. I know of no better definition of a true philosopher than that given by H. P. Blavatsky in the Introductory to *The Secret Doctrine* where she says: "The true philosopher (the student of Esoteric Wisdom) entirely loses sight of personalities, dogmatic beliefs and special religions."

If for a moment we look at our modern society we shall see at a glance what an asset such true philosophers would be in checking some of the wrong characteristics evinced today. Personalities as such are given far too prominent a part and many a leader — whether in political, social or religious matters — is followed because of the strength of his personality, not because of any merit of character or integrity. Again, conflict of personalities and the personal factor play too disproportionate a part and make for misunderstandings and hurt feelings. To be less personal, forgetting personalities, including our own, and *especially* our own, would go a long way towards establishing better human relations. A more impersonal point of view is one of the needs of the hour and would help us to purify our attitudes. Similarly, to put aside our dogmatic beliefs, however cherished, and be prepared to view all things philosophically, that is, critically and impartially on the basis of principles and cosmic ultimates, would make us more tolerant, less prejudiced. Dogmatic beliefs even when held in the realm of science, are a bar to the understanding of other people's points of view and a constant cause of friction leading to strife and enmity. As to special religions, to quote H. P. Blavatsky again:

> There is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbour absolutely in the clutches of Error or the Devil.

How true this is has been only too tragically and recently demonstrated in India. We are sorely in need of a little of the truly philosophical attitude, "losing sight of personalities, dogmatic beliefs and special religions." Especially in matters of religion, the dispassionate or philosophical attitude is required. To be credulous, uncritical and dogmatic is to be unphilosophical. Philosophers must be the first to point the way, to cultivate an open mind, to exercise an unprejudiced judgement, to show forth a tolerant and impersonal attitude. While discussing education H. P. Blavatsky tells us:

> A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in *logical* and *accurate thought* and not in blind faith.

Such a mind, free from all prejudices and cleansed of superstition, can alone apprehend Truth.

> The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul —

says *The Voice of the Silence*. And it adds:

> Seek not these points in Māyā's realm.

To provide the points to draw the mind towards the Diamond Soul beyond the realm of the illusive is the mission of true philosophy. For philosophy does more than liberate and cleanse the mind, it enables us to blend it with that which transcends the mind, the Spirit-Soul, or the real man. Only then and not till then will the mind touch the realm of Sat or Truth Eternal. Says H. P. Blavatsky:

> Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak — *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. (*Isis Unveiled*, I. 39)

In each man lies latent that power which can give him true knowledge, a power of perception of Truth, and it is the function of philosophy to awaken it.

From the above it will have become clear what our interpretation of philosophy is. The term as understood today covers many things and includes various disciplines representative of widely different viewpoints and even conflicting ones. It would be entirely out of place to discuss here the respective merits and demerits of these various systems and to evaluate

these against the background of modern society and its needs. We must necessarily confine ourselves to the meaning of philosophy in a general sense, while recognizing that such a treatment of the subject excludes altogether some of the philosophical systems prevalent today.

For a general definition we could not improve on the literal meaning of the word philosophy — the love of wisdom. And wisdom we should like to define as wisdom from above, in the words of St. James: "... the wisdom full of mercy and good fruits, without wrangling or partiality and without hypocrisy" (III. 17).

Such wisdom arises from the purified mind we mentioned earlier. It comes indeed from "above" the mind and illuminates it, transforming it into an enlightened mind and making reason compassionate. It is the wisdom which arises from the vision of the ultimate oneness of all things, of the essential synthesis of all life.

We are unwise, we remain ignorant, so long as we view things in separation, and we transcend ignorance and become wise only as we gain a unified, a synthetic, perception of life, or what Plato called a "synoptic" point of view.

Thus the radical unity of all things is one of the fundamental principles of that Eternal Wisdom which we consider the highest philosophy. It is — to use the term popularized recently by Aldous Huxley — the *Philosophia Perennis* of Leibniz, the Perennial Philosophy, constant and consistent, ancient and immemorial, and in unbroken continuity is transmitted by one generation to another. This Perennial Philosophy, impersonal and universal, is the divine inheritance of all nations, the birthright of every human being. It belongs to that power in us, already referred to, non-phenomenal, time-transcending, rooted in Eternity. This H. P. Blavatsky called the Wisdom-Religion, *Bodhi-Dharma,* the Esoteric Philosophy which is the Soul and Source of every branch of knowledge.

Here it may not be out of place to state unequivocally what our own conviction is. We hold to the reality of the Perennial Philosophy. We also hold that its last restatement is to be found in the teachings of Theosophy as recorded by H. P. Blavatsky. Such a conviction, however, is not calculated to invest her books with any seal of authority. This would be most unphilosophical and hence also most un-Theosophical. The only "authority" for any system of thought must be found in its own intrinsic merit, must arise from within its doctrine, in the latter's comprehensiveness and inherent reasonableness, its completeness and continuity. Theosophy is presented to the world as a philosophy, to be critically studied and evaluated on that basis.

Whatever may be our individual persuasions, we can all agree on the spiritual synthetic character of Wisdom, which H. P. Blavatsky de-

scribed as *Pan-Sophia*. The Book of Nature itself is alive and ensouled by Wisdom. Thus Wisdom itself is omnipresent and omnipotent.

In this connection she quotes the following from the *Viṣṇu Purāṇa*:

> Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world *as one with divine knowledge*, as one with thee, O God! Be favourable, O Universal Spirit! (*Viṣṇu Purāṇa*, Book I, Ch. IV; quoted in *The Secret Doctrine*, I. 421 fn.)

Thus envisaged, philosophy can truly be defined as the Science of the Whole. The man of science gains knowledge of the parts in separation from the whole. It is left to true philosophy to supply the synthesis of the parts and thereby to reveal the true value and function of the separate parts dependent on the whole. For, no part can be fully known save in its relation to the whole. Thus, philosophy is needed to throw light on all branches of knowledge. Without it the knowledge of every science remains incomplete. The various sciences can only furnish the materials which it is left to philosophy to transform and interpret correctly. Philosophy's task is co-ordination and unification.

In this age of over-specialization in the field of science the need of philosophy is greater than ever before. The only corrective to over-specialization and analysis is, in fact, philosophy with its synthetic view, its emphasis on the universals as against the particulars, its vision of the One in the many.

Similarly, to counterbalance the rapid progress of science in the physical realm we need the affirmation of the Reality of the Spirit. The average modern man tends to become over-preoccupied with the material, with analysis and measurement. He is too full of head-learning, of facts and data, and needs "the gentle breezes of Soul-Wisdom to brush away the dust of his illusions." His thinking is apt to be superficial and distracted, and a little self-introspection is the remedy indicated to deepen his outlook. This true philosophy can provide. It will not make men neglectful of their duties in this world. Far from it, by deepening their contacts with reality philosophy should enhance their sense of responsibility.

This is an important point. We must pause and consider it for a while. Especially in India, philosophy and mysticism are often identified with neglect of the world and gross indifference to the sufferings of humanity. And this is not without some justification, for many an aspirant longing for the ultimate Reality has felt called upon to abandon his field of duty. But while some have taken to philosophy as a form of escapism, this is not

the fault of true philosophy, but of their own misconception and misapplication of the doctrine of *Māyā*.

While the Perennial Philosophy deals with the reality, that reality is both the *summum verum,* the highest truth, and the *summum bonum,* the highest good. It combines both contemplation and action and interests itself in all aspects of life, including the physical.

This is implicit in our quotation from St. James, which describes wisdom as being "full of mercy and good fruits." And this is the aspect stressed in Theosophy. As stated in *The Voice of the Silence,* "To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child." And again: "To reach Nirvana's bliss, but to renounce it, is the supreme, the final step, the highest on Renunciation's Path." Thus, no practitioner of the Perennial Philosophy can be a selfish devotee, and while recognizing the evanescent side of the transitory world he is called upon to have a just appreciation of it.

H. P. Blavatsky explains fully the doctrine of *Māyā,* bringing out the important implication that all things are relatively real. She writes:

> Esoteric philosophy, teaching an *objective* Idealism — though it regards the objective Universe and all in it as *Māyā,* temporary illusion — draws a practical distinction between collective illusion, *Mahāmāyā,* from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. (*The Secret Doctrine,* I. 631)
>
> All that which *is,* emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality — hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother — whose hallucinations make *the victim either happy or supremely wretched,* as the case may be — illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions,* are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical stand-point, may be conceived to have no objective reality. (*The Secret Doctrine,* I. 295-6)
>
> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended

> our own with it, shall we be free from the delusions produced by Maya. (*The Secret Doctrine,* I. 40)

Until then, the deepening of our perception of the unity of all life brings us to a more real evaluation of all things and helps us to overcome the greatest of all delusions, the dire heresy of separateness that weans us from the rest, thus deepening our conviction of Universal Brotherhood and making for a better sense of fellowship.

We are living in a world full of strife and enmity. Numerous problems confront us on all sides and the threat of a third world war is upon us. People may well ask us: "Of what use is your holding of this Congress and discussing philosophical values? What good does this do from a practical point of view?"

We hold that a Philosophical Congress such as this one, where lovers of wisdom come together to reaffirm their faith and to exchange views and ideas in an atmosphere of concord and amity, is a contribution towards understanding and therefore towards the peace of the world.

The dynamic power of thought is recognized by the Perennial Philosophy, and H. P. Blavatsky has clearly explained what can be done along the line of philosophical study by gatherings such as these. She tells us how

> unity in thought and action, and philosophical research into the mysteries of being, will always prevent some while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (*The Secret Doctrine,* I. 644)

And again, in another place, discussing the doctrine of Karma, she explains how it has "never sought to destroy intellectual and individual liberty" and concludes with the following pregnant statement which contains a message for us all:

> He who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. (*The Secret Doctrine,* II. 305)

To sum up: True philosophy can offer to modern society a common faith, a common body of principles, a common moral discipline.

In fact, we would say with Marcus Aurelius that philosophy alone can guide us. You remember how, in one place, after enumerating the difficulties and problems of life he concludes with the statement, "Life itself is a warfare or a sojourning in a strange land," and then asks: "What then shall be our guide and escort?" He gives the pertinent answer:

> One thing, and one only — Philosophy!

and explains:

And true Philosophy is to observe the celestial part within us, to keep it inviolate and unscathed, above the power of pain and pleasure, doing nothing at hazard, nothing with falsehood, and nothing with hypocrisy....

To do nothing at hazard, nothing with falsehood, nothing with hypocrisy — these are indeed the marks of a true lover of wisdom.

EDITOR

In Memoriam: Lal Bahadur Shastri

As these pages are being finally prepared for the press, we have heard the grievous news of the sudden death of Shri Lal Bahadur Shastri, Prime Minister of India, at Tashkent, in the moment, almost, of a deeply honourable success — that of his peace talks with President Ayub Khan of Pakistan. Shri Shastri had no light task to face when he succeeded the brilliant figure of the late Pandit Nehru. By sheer devotion to his duty towards the public good and by an authentic spiritual humility he endeared himself to the nation and won respect and all possible co-operation from the great public figures. While personally simple and peace-loving, he showed perfect fortitude in the difficult days of the conflict last year. And when the chance offered, his last exertions in the cause of peace were such that President Ayub Khan was moved to say: "Mr. Shastri died in the cause of peace."

His tenure of office brought out above all a moral stature. Fittingly, President Radhakrishnan has bestowed upon his memory the highest honour of the Republic of India: the Bharat Ratna.

—EDITOR

ROBERT POWELL

Void or No-Void

[Mr. Robert Powell, PH.D., D.I.C., studied pure and applied science at the Amsterdam and London Universities. He is the author of *Zen and Reality* (1961) and has long been earnestly concerned with the truth which lies beyond philosophical formulation. His contributions to our pages have reflected this concern.

In this article he makes some very suggestive comments on the implications of "The Void" for meditation and morals. We print after his article a few sentences from H. P. Blavatsky's *The Secret Doctrine,* which readers may find provocative of meditation, and rewarding if meditated upon.—ED.]

THERE ARE THOSE who, having heard a religious phrase or two, say that since everything is the Void, they no longer question their actions, for "nothing matters anyway." And in this attitude they think they are backed up by certain fashionable philosophical and religious trends today. If these people carry their attitude to its logical extreme, then, when told to go and kill somebody, they would just do it, because it would not matter anyway. But then, according to this outlook, men like Eichmann must be considered highly spiritual; for they just obeyed their orders without question.

So let us look into this whole business of Void or No-Void a little more closely. When someone says: "Everything is the Void," who is it that makes this statement? If the statement is true, then the person who makes it must also be void, and therefore whatever he says must be equally void. He might as well have uttered "blah, blah," or any other equally meaningless sounds.

How cunning is the mind when it seeks justification of its indolence! Notwithstanding all the references made to the Void in religious and pseudo-religious writings, our difficulty is that we can form no mental image of this Void; for all we can visualize is the nothingness of "nothing" which stands in opposition to "something," but which obviously is not the Void, the Nothingness which is neither nothing nor something, yet comprises all things. It is like visualizing zero in relationship to 1, 2, 3, 4, of which we are capable, but to realize Zero, which is the sweeping away of all numbers, including zero, and yet not their negation — of that we are not capable.[1] One might say that the latter represents the state of innocence which existed before all numbers, that is, all divisions and discrimi-

[1] Nor are we capable of visualizing what lies beyond the mathematical symbol "infinite," which is equally beyond all numbers, for the mind can only think in terms of numbers. Maybe, then, Zero is identical with Infinity, both words denoting a state of experience beyond space and time.

nations, were brought into being — a state of purity in which there was neither good nor bad, and in which therefore everything was truly Good.

Most of us are apt to confuse the Void which is beyond the mind with the void that can be thought of; this may lead us to the position of Nihilism, which is nothing but pure reaction. This, however, is only to be expected, seeing the fact that the Void can only be discovered and realized by oneself and cannot be conveyed to another by books or by any other possible means; if it were amenable to being thus conveyed it would not be the Void.

Certain avenues of fundamental thinking pushed to their logical extremes are capable of confronting us with the fact of the Void, if we are sensitive enough not to be caught within the limitations of words. There is first the question of existence and non-existence. The world exists — this seems a fact. I wonder if the reader has ever tried to probe into the meaning of this statement by trying to visualize its opposite: "the world does not exist." After all, this is the way the discursive intellect operates: it comprehends within and through opposites. I only know the colour white by knowing that which is not-white; I only know pleasure by knowing pain; and I only know myself as a self by knowing the non-self, that is, the "outside" world.

However, "the world does not exist" lies totally outside my experience; for who is it that makes the statement about existence or non-existence, and is this entity ever separate from the world? So, I have now come to the position that I cannot go into the matter any further without taking into consideration the entity who poses the question. And, doing that, I see that I shall never be able to know "non-existence," for the only non-existence I can know is a projection, from my limited experience of existence, of an opposite which to me is theoretical and which I have labelled "non-existence."

But now I realize that my first statement, "the world exists," is also devoid of meaning and on a par with a statement such as "everything is the Void." The former merely reflects the phenomenon of sensation, of experiencing, seized upon by memory, leading to verbalization and concept-building. This means then that I cannot know the World, the Whole; I can only know fragments within this World. And, being a fragment of this Reality myself, what arrogance to think I could define and describe that Reality, state whether it is finite or infinite, continuous or intermittent, this or that! We come back to the old fundamental truth that the lesser can never know the greater, the more comprehensive — the "it" can never know the "All."

So the truth has emerged that to state the world exists is as meaningless

as to state that it does not exist; but then, if there is neither existence nor non-existence, I am only qualified to make statements about fragments, entities in space and time. Any other statement, which is fundamental — applying to Reality or the World as a whole — is void (even including this last sentence); this silences the discursive intellect totally and finally in its search for Truth, which phenomenon is called "the realization of the Void."

A second example of an enquiry which may lead to the Void can be afforded by a contemplation of the phenomenon of "birth." A new human being is born out of apparent nothingness. Even on the physical level, it is a separate entity from the moment of conception, which, while still in the womb, develops a blood circulation of its own. Notwithstanding that a close relationship with the mother's body is essential — just as later on as an adult it needs to maintain a close relationship with its environment — it is all the time a self-contained and self-regulating system. And certainly on the level of mind, it is evident that the parents are merely incidental to its birth; although in some way they are associated with this event in time, they do not produce or create the new entity in the same way that, for instance, an amoeba gives rise to a fresh specimen of its species by splitting itself in two.

So I ask myself: "Before I was born, what was I?" If I was nothing then, and I am something now, I am faced with an insoluble conundrum; for can nothing ever give rise to something? Surely nothing — of the kind we can think of (that is, the negation of something) — will always be just that; and so, by definition, it will be impossible for nothing to produce something. But then, the alternative can only be that I as an independent entity have arisen from something, which means that there is some form of continuity; in other words, I was not truly and properly born at all.

As a result of this investigation doubt has been cast on conventional thinking on the phenomenon of birth. Perhaps the "nothingness" from which I and all sentient beings originate is not quite that; or the something which is "I" has the quality of "nothingness" in it — or perhaps both are true.

A similar example of an enquiry which inevitably leads us to revise our conventional conception of "nothingness" is the paradox that according to Einstein the physical universe is finite; yet there is nothing to stop us visualizing this as infinite by projecting our space-and-time framework of reference infinitely into space-time. To put the problem in a different form: what is the receptacle of this finite world, what would the "beyond" look like from inside the world's boundary? Or, is this asking the wrong kind of question and, if so, why?

The writer believes that these and other modern *koans*,[2] which arise naturally in the mind of a person who thinks sanely and rationally, will do more to break down the discursive intellect than any number of Zen *koans* which anyway do not culturally and historically belong with us. Surely, one of the essential requirements of contemplative meditation is that it is one's own enquiry from beginning to end, and not an artificially induced riddle imposed from the outside world like an examination question.

The person who has realized the Void within himself will have deep insight into the nature of things; in fact, it would be correct to say that until he knows the Void he cannot truly know anything and see the everyday life in true perspective. Approaching everything from the Void, he will never be caught in ephemeral points of view which the things themselves engender. Thus, seeing things from the Void and not from the limited "I" point of view, he can live with facts such as death, impermanence, loneliness, without having opinions and interpretations, and without superimposing a moralistic scale of good-bad values on these facts. In this way right values are automatically established, that is, knowing the true importance and function of all things without "judging" — and by judging we mean the calling of what *is*, good or bad, superior or inferior, deserving or not-deserving.

Knowing the Void, he will see the truth about the two ways in which man can function: one, in which there is constant friction and misery, because there is conflict within which always leads to conflict without; and the other, smoothly, effortlessly, and joyously, because, having realized his true, non-dualistic nature, he shares in the bliss inherent in Reality. Far from drifting along, he will keep a sharp look-out for the contradictions within himself, the warring desires all pulling in different directions. He will also watch his motives in everything he does, and ask himself in any action: does this serve any useful functional purpose, or is its purpose "psychological," or does it perhaps serve both purposes at once, with the psychological content camouflaged by the functional one? Seeing with clarity the thousands of influences to which he is exposed all day, he will not consciously allow even one to be absorbed by the mind. Nor will he be influenced from within: watching the operation of the ego, with its shoddiness and disregard for the truth, he will merely observe without even once consciously reacting; for he will know that his reaction is on the same level and from the same source as that which is reacted against. To remain thus passive requires, paradoxically, very hard work. Yet he will "do"

[2] Problems which have no answer on the intellectual level, employed as a technique in Zen to shock the discursive intellect into an understanding of what lies beyond thought.

(for lack of a better word) these things spontaneously — all being part of Awareness — and, paradoxically, notwithstanding the absence of any compulsion in the matter and the realization that it does not matter at all which way he functions. Having understood the Law of Smooth Functioning, it is this very understanding which immediately frees him from the obligation or the wish to choose how to function — for choice does not exist in the Void.

Curiously enough, the understanding that it is immaterial whether he suffers or does not, has wrought a fundamental change. It is not that suffering, that is outside events impinging on him in a painful way, has been taken away as by magic; no, life goes on much as before, but the quality of suffering has undergone a transformation: the sting has been taken out of it ("*Nirvāṇa* is *Saṁsāra*!"). To indicate this change in quality, the "feeling" of the thing, one may say that there is suffering, but no sufferer. The suffering there is, is the Suffering of the World, the Unhappiness of consciousness in conflict. There being no sufferer means that there is complete and total submission to Suffering, without any wish to escape or to conquer it; this signifies the total elimination of choice.

The life of choiceless Awareness is something entirely different from the "do as you like" philosophy which is the fashionable and convenient interpretation these days of what has come to be called the "doctrine of the Void." In fact doing as one likes is the very opposite: it is choosing all the time in order to retain that which is pleasurable and to avoid all painful experience. Choice is ever from the ego's conditioning and by giving free rein to the latter, the ego is strengthened; apart from that, it denies the truth of the Void.

What we have expounded here is certainly no brief for licence, far from it; the gist of it is how not to give the ego the opportunity to get started. Only then will it be possible to live supremely in tune with the deepest reality. However, this reality must first be perceived and then the living will take care of itself; there is no other way.

Another common misconception with regard to a way of life compatible with the Void is that it is said to be nihilistic and will lead to conformity, the destruction of all differentiation which makes for healthy diversity. Again, nothing could be further from the truth; on the contrary, it is those who slavishly follow the dictates of their egos who conform and expect others to conform. For after all, is not the ego the reflection of collective consciousness, a set pattern of acquisitiveness, although this pattern may have developed some fancy frills over the centuries?

These "interpretations" of the Void are instructive; for we see here one of the clearest cases where a profound insight, once verbalized, is inevi-

tably reduced to the level of doctrine and is thus changed beyond all recognition from the truth perceived in the original experience. The point is that those who have had the experience cannot express themselves at all, or if they do so it is in paradoxes only; and those who have not directly had the experience will make categorical statements about "it" (that is to say, what the word means to them).

Thus, to say "everything is the Void," or any other such meaningless phrase, is merely the repetition of some statement not properly understood — and therefore all the more pernicious because it prevents any possibility of complete understanding, of realizing the Void in oneself. For as long as thought is active, there is a barrier — and it is the only one — which effectively prevents this realization from taking place. But when we know nothing, and therefore do not speculate about these matters, then the unexpected may come to pass — and it may happen that suddenly, without warning, we see everything in the Void and the Void in everything. Then, when the "seeing" self is seen to be void too, this leaves only the Great Emptiness: *that* we are and the mind has fallen completely silent. It is through this silence, in the cool clear dazzling light of the Void, that everything appears without distortion.

ROBERT POWELL

WHATEVER PLANE our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*The Secret Doctrine*, I. 40)

ONLY the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . . As the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence — "the merging of the individual in the universal consciousness" — to use a phrase of Fichte's — the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences. . . . (*S.D.*, I. 51)

CONSCIOUSNESS implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*. (*S.D.*, I. 56)

—H. P. BLAVATSKY

N. SATYANARAYANA

Conditions for the Realization of Non-violence

[Shri N. Satyanarayana, M.A., is a Research Fellow at Osmania University, Hyderabad, and is working especially on the political philosophy of Mahatma Gandhi. He sets out methodically some of the ethical and philosophical preconditions for the realization of the ideal of Non-violence in actual life.—ED.]

GANDHIAN NON-VIOLENCE essentially means universal love (one including sub-human creatures), which implies selflessness based on absence of fear, involving self-suffering, and at times leading to self-violence. It is not "negative," but a creed of positive love leading to action. Gandhiji realized that

> perfect non-violence is impossible, so long as we exist physically, for we want at least some space to occupy. Perfect non-violence whilst you are inhabiting the body is only a theory like Euclid's point or a straight line.[1]

This impossibility of absolute non-violence is realized in ancient writings as well. The *Mahābhārata* says:

> The world is filled with creatures which cannot be seen by the eye, though inferred by logic. When we move our eyelids, their limbs break and fall.[2]

But in spite of the "limitations"[3] on the practice of non-violence, Gandhiji had deep faith in it as an ideal one must practise to the best of one's ability, and hence he prescribed certain conditions which are ethical in character, having a psycho-physical basis.

1. *Brahmacharya*: It literally means conduct adapted to the search for *Brahman*, but in course of time has come to mean celibacy, as spiritual aspirants (going to forests for meditation, etc.) took to celibacy as a necessary condition. Gandhiji's reasons for this observance are altruistic rather than merely ascetic. If a man and a woman are attached to each other they naturally feel, "We two first, and the devil take all the rest of them."[4] This naturally comes in the way of non-violence; for the latter means *universal* love and hence *universal* service. One may say that in identification with a family circle one gets, at least to a certain extent, out of one's ego. But Gandhiji thinks that this only creates a stronger barrier between universal love and oneself. Hence, Gandhiji

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[1] *Harijan*, 21 July 1940

[2] "*Śāntiparva*," v. 26; quoted in S. RADHAKRISHNAN: *Indian Philosophy*, Vol. I, p. 327.

[3] Cf. *Young India*, 4 November 1926

[4] M. K. GANDHI: *From Yeravada Mandir*, p. 10

thinks a perfect apostle of *Ahiṁsā* should remain celibate, not to "speak of gratification outside the marital bond."[5] This means one must "desist from all forms of self-indulgence . . . external and internal, subtle and gross, mundane and extra-mundane, direct and indirect."[6] Married couples should live as if they were brothers and sisters, except for the procreation of offspring, which was the only concession Gandhiji made. In this an example was set by Gandhiji himself. The Buddha endorses this view that *Brahmacharya* is a condition of *Ahiṁsā*. The *Dhammapada* declares that sages who observe non-violence and control their body will attain *Nirvāṇa*.[7] Gandhiji's *Brahmacharya* is a voluntarily accepted ethical and psychical principle, leading to a physical discipline.

This, according to Gandhiji, demands control of all sense organs, not merely the control of animal passion. When it is perfectly practised, Gandhiji feels, one acquires a capacity for control over body and mind, leading to dispassionate action based on love and selflessness, which is necessary for the realization of non-violence.

II. *Control of the Palate*: Gandhiji was an adept in the practice of dietetics and he knew the force and influence of the body over the mind. He thought one must control the palate and avoid such food as strengthens a tendency to animal passion. Even the food one takes, one must take only in moderate quantities; just as "medicine taken in too small a dose does not take effect or the full effect or too large a dose injures the system, so it is with food."[8]

III. *Non-Stealing* (*Asteya*): Gandhiji, a leader of men in practical and political affairs, had to train and regulate their conduct, and as a moralist and religious man, interested in social and spiritual welfare, also had to think of the deeper side of every issue. As one interested in the purity of means as the ends-determining process, he has to emphasize the inner aspect of *asteya*. (The deeper economic implications of this principle are not within the scope of this article.)

Gandhiji points out that love and stealing cannot go together as stealing causes injury to others. He thinks that people steal when they eat secretly, as, for instance, keeping their children in the dark. Even if there is no one to claim a lost thing, it must be handed over to some proper authority.[9] These are obvious points. Going deeper, Gandhiji thinks that it is "theft to take something from another even with his permission if we have no real need of it."[10] The same idea is echoed by

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[5] *Op. cit.*, p. 11

[6] D. M. DATTA and S. CHATTERJI: *An Introduction to Indian Philosophy*, pp. 110-11

[7] *Dhammapada*, XVII. 225

[8] M. K. GANDHI: *From Yeravada Mandir*, p. 15

[9], [10] *Op. cit.*, p. 20

the *Bhāgavata,* which declares: "A man should have enough money for food to fill his stomach. A man who desires more than what he has is a thief worthy of punishment."[11] As a practical psychologist, Gandhiji develops this idea further, and thinks the root of the evil is the multiplication of wants, which could be reduced if there were a strong determination to do so. In essence, non-stealing means simplicity. Gandhiji believes in the simplicity of both heart and mind, which according to him should translate itself in an external form.

Gandhiji is not blind, in spite of his concern with the outer expression of this virtue, to the inner aspect. He says clearly that "it is a theft mentally to desire the acquisition of any thing belonging to others,"[12] as much as thieving ideas from others. Therefore, non-stealing implies humility, thoughtfulness, vigilance, and simplicity in habits. This condition of non-stealing leads on to non-possession.

IV. *Non-Possession or Poverty* (*Aparigraha*): As it is a theft to receive more than one needs, so also it is a theft to possess more than one needs. Gandhiji thinks that some possess more than what they need, thereby reducing millions to starvation, which is naked violence. This is done out of fear of the morrow, "ignorant of the Law of the Divine which gives to man from day to day his daily bread,"[13] and also out of greed. This criticism by Gandhiji is motivated by the idea that we need to eat and drink, sleep and wake, for service alone. This implies that "man should, like the birds, have no roof over his head, no clothing and no stock of food for the morrow."[14]

This idea induces Jadunath Sinha to think that it is an ascetic doctrine of moral purism, suffering from its defects.[15] But it should be noted that Gandhiji was advocating this as an ideal at a time when there was an ascendency of greed and a glorification of possessions, and this is particularly meant for *Satyagrahis,* who should be practical idealists. Although there is an emphasis on asceticism, he is at one with the Buddha when the Enlightened declared at Sarnath:

> There are two extremes, O Bhikkhus, which a man who has given up the world ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble, and profitless; a life given to mortifications: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathagata has gained the knowledge of the Middle Path, which leads to wisdom, which conduces to calm, to knowledge, to *Sambodhi,* to *Nirvāṇa.*[16]

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[11] *Śrīmad-Bhāgavata,* VII. xiv. 8

[12] M. K. GANDHI: *From Yeravada Mandir,* p. 21

[13] *Op. cit.,* p. 23 [14] *Op. cit.,* p. 24

[15] JADUNATH SINHA: *Manual of Ethics,* p. 290 [16] *Mahāvagga,* VII.vi.17

Of course, there is one difference between the Buddha and Gandhiji: the Mahatma's principal aim was formulated as "single-minded devotion to service"[17] while the Buddha's is *Nirvāṇa*. Gandhiji was intensely interested in eradicating misery which was an outcome of certain social, political, and economic conditions. This led him on to a sustained effort to eradicate the system of untouchability in Hinduism, which is a sin against humanity, and to preach tolerance and appreciation of other religions. This shows that the charge that Indian thought is based on "world- and life-negation,"[18] is not correct. Gandhiji's conception of service is an active process of love towards all fellow beings, all sentient creatures.

v. *"Reverence for Life"*[19]: Gandhiji identifies non-violence with love, as that is the basis of both non-violent thought and action. It implies reverence for life in all its forms. Here it is of interest to briefly compare Albert Schweitzer's idea of "reverence for life." Both of them believe in a positive attitude towards all sentient beings and a positive action based on that. Schweitzer agrees with Gandhiji in his idea of reverence for life. He tears no leaf from a tree, plucks no flower, and takes care to crush no insect. If in summer he is working by lamplight, he prefers to keep the window shut and breathe a stuffy atmosphere rather than see one insect after another fall with singed wings upon his table.[20] He would also agree with the uncompromising idealism of Gandhi in condemning destruction of life as evil,[21] and both are conscious of limitations on the practice of non-violence. The basic idea is the consideration for the existence and happiness of individual beings.

The Gandhian idea of truth is as dynamic as the "world-view" of Schweitzer. Gandhiji's "experiments with truth" are similar to Schweitzer's "will-to-live," which leads him on to a "life-view." This is further confirmed by Schweitzer's view that a "world-view is a product of a life-view, not vice versa,"[22] which is paralleled in Gandhiji's history by the fact that his idea of truth underwent modification from "God is truth" to "Truth is God." This basic similarity between the two has to be discerned by analysis, since Gandhiji did not formulate the idea of reverence for life in any full theoretical shape, as Schweitzer did. But the attitude is necessary to Gandhian thought, as, without such an attitude, in spite of various disciplines, the practice of non-violence becomes impossible in Gandhiji's sense; for he insists that it must come from within. If

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[17] M. K. GANDHI: *From Yeravada Mandir*, p. 26

[18] ALBERT SCHWEITZER: *Civilization and Ethics*, p. xiv

[19] Schweitzer writes: "The will-to-live is stronger than the pessimistic facts of knowledge. An instinctive reverence for life is within us, for we are will-to-live." (*Op. cit.*, p. 210)

[20] *Op. cit.*, p. 243 [21] *Op. cit.*, p. 251 [22] *Op. cit.*, p. xvii

there is no reverence for life, the observance of the law of non-violence has no meaning, much less will it bear any fruit; for its practice will be, not out of conviction and courage, but out of fear, weakness, and inability to commit violence. Such a rootless and external practice Gandhiji strongly disowns.

VI. *A Feeling of Oneness with Life*: I should like to suggest that Schweitzer seems to overlook the psychological necessity that "reverence for life" is possible only if one feels part and parcel of the process of life. This would, of course, necessarily lead to a world-view or *Weltanschauung*[23] with which he was disillusioned.[24] Hence he relies on the sentiment of "reverence for life."

Now it is of interest to note whether Indian philosophy offers any rational solution to this problem. Śaṅkarācārya comments on the realized person:

> He sees all beings . . . from Brahma, the creator, down to a tuft of grass . . . as one with the self, and in all the different beings . . . from Brahma, the creator, down to inanimate objects, he sees the same, i.e., that the self and Brahman (the Absolute) are one.[25]

Swami Abhedananda, led by this Vedantic explanation of oneness of life, thinks that this gives a reason why we should love our neighbour as ourself, as he is no other than our true self.[26] This rational explanation of universal love satisfies the human intellect, though for one who is not a self-realized person, because he cannot feel the oneness of *Brahman* and *Atman*, of his "Self" and that of the "other," it creates difficulties.

The difficulty is, could such an attitude be cultivated? If by a cultivation of a feeling of oneness with life we mean an outward discipline only, it leads nowhere, since it only serves as a cloak to hide one's destructive tendencies. What is most necessary is to be aware of the movement of one's own mind — of all the destructive tendencies in oneself. This alone can free the mind and result in the feeling of oneness of life — of course with the Vedantic idea as an intellectual basis. This is a feeling or an attitude which is necessary for the realization of non-violence. It paves the way for a real "Reverence for Life," which by its essential nature results in genuine non-violence.

N. SATYANARAYANA

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[23] Dr. Schweitzer himself defines "*Weltanshauung*" as "the sum total of thoughts which the community or the individual think about the nature and purpose of the universe and about the place and destiny of mankind in the world." (*Op. cit.*, p. vi)

[24] *Op. cit.*, p. x

[25] *The Bhagavadgītā with the Commentary of Śaṅkarācārya*. Trs. by RAMASWAMY SASTRULU

[26] SWAMI ABHEDANANDA: *The Attitude of Vedanta Towards Religion.*

MICHAEL FRYER

Compassion—the Crying Need

[We welcome to our pages Mr. Michael Fryer, the dedicated and indefatigable Founder of the Crusade Against All Cruelty to Animals. This was started in 1955 with the objects of opposing all forms of cruelty to animals and uniting all animal lovers in this cause; dispelling public ignorance concerning the ways in which animals are exploited; and working towards the general application of the principle of reverence for all life. The Crusade strives to bring about enlightened legislation on these matters and also publishes the excellent little bi-monthly journal *With Sword and Shield*, of which Mr. Fryer is the Editor.

He warns in tones of conviction that the law of cause and effect will exact from the human species a strict repayment for its exploitation of the animal kingdom and the earth's treasures, and brings together arguments from both compassion and prudence to show the crying need of a reform in our thoughtless and irresponsible attitudes to the lower kingdoms.—ED.]

SO OFTEN the question of man's rightful attitude towards the rest of life on earth brings forth the cry, "But animals have no souls!"

One is tempted to reply that it would appear in the light of man's *inhumanity* not only toward the animals but also his brother man that there is room for the supposition that man himself is in need of a soul.

One wonders sometimes just how it is that man — supposedly the superior creation on earth and the only species endowed with the power of reason (or so we are told) — can inflict suffering, torment, death, and destruction to an extent unknown in any other form of life, bringing his science to bear to the last degree in his efforts to get the better of his fellow man, to acquire territory belonging to others, or to keep another nation from benefiting from some of the earth's natural resources.

We talk glibly about the underprivileged and starving other half of the world and in our "charity" dispense gifts for the "starving millions" — which is at best a mere drop in the ocean with little hope of accomplishing more than merely touching the edge of the fringe of the problem. Some will shrug their shoulders, dismissing this unhappy state of affairs as being outside their control. "Let the Government solve these things — that's what we pay them for" is, I have noticed, a prevailing attitude. The idea that we are all personally responsible and are our brother's keepers is something which passes most people by.

Yet responsibility and blame for the world's troubles and problems must be equally shared and shouldered by every one of us if we are to find a way out of the mess we have permitted to build up both nationally and internationally. This fact is, however, something that most people

would prefer not to acknowledge.

Looking at religion, one notes the general apathy of the public towards it. The world's population grows at an alarming rate and so far as the West is concerned, organized religion consistently loses ground, irrespective of what some wishful thinkers may say to the contrary. We are told that the trend is towards "humanism." One reflects that "in-humanism" might be a more apt term today, judging by so many of man's actions.

A glance at the newspaper headlines most mornings or a few minutes watching TV news in the evening would convince even a moron that nationally and internationally man's relations with his brother have seldom been at a lower ebb. Life, it would appear, is held to be a very cheap commodity — easily replaceable. "I'm all right Jack" is the universal credo. It is hardly surprising that man's attitude towards the rest of life on earth is in many respects even worse.

The ecologists repeatedly warn us that the repercussions of our short-sighted devastation of natural life and resources will make themselves felt upon man in a very short time unless a halt is called in some directions. For all our talk and efforts towards conservation of the wild life of this planet, we have only just begun to realize that in our greed and ignorance we have been wiping out irreplaceable species of life around us. We are slowly learning that the natural laws of the universe reveal the *inter*dependence of all life and species — not the *in*dependence.

Fortunately, the few voices "crying in the wilderness" have been partially heeded at the eleventh hour and partial remedies, palliatives, and restrictions both in this and other countries have been introduced. Whether they have come in time or are sufficiently far-reaching to stem the tide remains to be seen. But these moves, vitally important though they are, are only one part of the problem.

Apart from the creatures on land and sea that man has either totally wiped out or is fast bringing to the point of extinction (either because they are in his way or because he can make quick money out of them), millions of other creatures are being subjected to cruel exploitation in numerous ways. It would seem there is no limit to man's ingenuity and inhumanity if there is money to be made out of the end product, although the excuses and reasons given for the various forms of exploitation are clothed in pious phrases.

Man cannot, however, escape the law of cause and effect and must inevitably find that he reaps what he has sown whether for good or ill. When the repercussions of man's vicious rape and cruel exploitation of earth's treasures manifest, are then the innocent to suffer with the guilty? Could it be that few of us are as innocent as we would like to feel we are, even though we are not actively engaged in cruel exploitation?

Let us consider honestly, asking ourselves two simple questions — if we would truly know the answer. (1) Have we availed ourselves of the "benefits" or products of cruelty or exploitation in any way (remembering that ignorance of the facts is not a complete excuse or exoneration)? (2) Have we made any effort whatsoever to add our weight to the struggle against these evils? If our answer is that we *have* availed ourselves of "benefits" or products, if we *have* failed to do anything to help the creatures that suffer or those who work on their behalf, then we are not free of guilt. Let us ponder well on the Christian parable of the Good Samaritan who in his compassion involved himself in the alleviation of another's suffering — suffering other men had chosen to ignore, either for fear of the consequences or through lack of pity.

Just a few examples will serve to illustrate some of the ways in which man exploits defenceless animals for gain. More and more living animals are used in medical, scientific, and industrial research in most "civilized" countries today. All the facts indicate only too clearly that this practice will not only continue but that the demand for such experimentation with living creatures will increase. Furthermore, Britain, in company no doubt with some other countries, uses animals in conditions of utmost secrecy for biological and chemical warfare research. One's mind cannot take in the enormity of just what we are creating behind locked doors — and what man is doing to his own soul and his own spiritual progress by indulging in such practices.

Judging by official pronouncements the question of abolishing animal experimentation is completely out of the question — much as humanitarians the world over would desire it. My view is that something will have to be found to put in its place — something better, cheaper, and more speedy in action than the use of animals and acceptable both to the Government and the men of science — before we can hope to see any reduction in this form of exploitation.

Since at this stage because of prevailing conditions none of us is able to lift this terrible burden from the animal kingdom, there is much urgent work to be done in the meantime in all countries using animals in this way by pressing for more humane legislation and rigorous enforcement aimed at helping to reduce pain and suffering in laboratory animals NOW. We must do this while at the same time working and hoping for the day when science will be mature enough to discard animal experimentation as unworthy. Let us not deceive ourselves with wishful thinking. Laboratory animals do suffer — and badly. Any possible immediate alleviation of such suffering is therefore imperative.

How many of those who call themselves animal-lovers, when passing a furrier's shop window, pause to think about the suffering of animals

trapped for their skins for the manufacture of furs? Yet millions of wild fur-bearing animals are caught every year by means of cruel leghold or steel traps. How does it work? When the animal steps on the triggerplate it is caught alive by the leg and there remains, sometimes for days — without food, and suffering cold and exhaustion until it dies or the trapper comes to kill it. Some animals trapped in this way gnaw or twist off their paws in order to escape. We have a film showing an animal doing just that and eventually getting away on three legs, leaving part of the paw with the sinews stretched and hanging out in the steel-jawed trap.

How many animal-lovers even consider the terrible suffering inflicted each year on the Newfoundland seals when tens of thousands are bludgeoned to death for their skins and oil? The former are to be seen for sale in any fashionable shopping centre. Thousands of people have seen this barbarity depicted in all its blood-soaked brutality in the film we have about this industry.

What of the whales — the world's largest warm-blooded mammals — relentlessly hunted for their oil for margarine, soap, lubricants, and cosmetics? How many people realize — or care — that the animal slaughter, described by experts as "one of the world's worst cruelties," has all but wiped out these giants of the deep? Again, our films and eye-witness accounts in our literature leave no-one who has seen them in any doubt as to the enormity of our crime in this direction. The sensitive person shrinks from the thought and yet — unless we *think* and then *act* where is it all going to end?

How many of us give a thought when in the huge modern shopping centres to how the various items came to be there and at what cost in suffering they were obtained? How many associate the joint of meat on the slab with the living creature it was part of a short while ago? As one who has watched in the slaughter-houses the whole process of turning living, breathing, terrified creatures by the hundred into joints for the week-end, I can say that it is a sobering experience.

Finally, in throwing a spotlight briefly on certain aspects of man's treatment of the animal kingdom, I would refer to the recently developed and swiftly growing form of exploitation of domestic animals and poultry reared for food — intensive husbandry — more commonly known as the "broiler" system or factory farming. The whole aim of this method of husbandry is to produce a greater quantity of meat in the shortest possible time for the minimum amount of feed. To achieve this the animals and poultry are kept in close confinement indoors in a controlled environment, their growth forced by unnatural conditions and often the addition of drugs to their diet. Man is now depriving living creatures of their birthright of the open air, sunlight, freedom of movement, and contact with

the soil and preventing them from the natural exercise of their limbs for one reason only — quick profits.

Here, in my view, is yet another instance of man's ingenuity running amok in his lust for gain. Who can tell what dire consequences may befall man — and the animals he is misusing in this way — as a result of this extreme departure from the more natural and traditional ways of animal husbandry? Certainly little enough research has been done as to what the long-term results on both animal and man may be. Yet there is sufficient indication in the farming press (judging by the problems arising in intensive farming) that the whole exercise is in the nature of a gigantic experiment — a flouting of the laws of nature which may well yield a dire harvest.

It is clear from the foregoing that the urgent task before us is to awaken man to the realization of his responsibilities towards the rest of life on earth, as well as towards his brother man. He must be helped towards a proper regard for those creatures who are utterly at his mercy. If he will learn these lessons man will himself gain a measure of peace of mind and greater dignity because he will be acting in accord with the law of Compassion, which, in the words of Dostoevsky, "is the greatest law of human existence."

There is much in the world's scriptures — particularly those of the East — to give us clear guidance towards the compassionate life. The Golden Rule — *Do unto others as you would they should do unto you* — is emphasized in all the great religious teachings of the world.

MICHAEL FRYER

Next World

Where do the words that are spoken, go?
    Music heard,
Passions and gestures go.
Are they dead, unrepeatable, gone,
    Or are they all stored away:
The scaffolding and body of our next world,
Awaiting us out somewhere?

    I don't believe it ended
    Where the music stopped.
Our knowledge is incomplete.
Our theories are wrong somewhere.

VIVIAN WORTHINGTON

HOWARD SERGEANT

Religion in Modern British Poetry: The Influence of T. S. Eliot

[Mr. Howard Sergeant is well known to our readers for his mature literary studies in our pages. He is a poet and critic of repute and has done a great deal to help younger poets and writers. He has recently been the editor of several distinguished anthologies of poetry and is at present editor of *Outposts* — a magazine to encourage poetry which also publishes the work of less-known poets in pamphlets. In this article he examines religious ideas in modern British poetry, beginning with the influence of T. S. Eliot and referring to the response to them of the poets of the 'thirties, such as Stephen Spender, W. H. Auden, and others. We expect to have from time to time a few more studies of the same type from our esteemed friend.—ED.]

WHEN in 1928 T. S. Eliot declared himself an Anglo-Catholic, it surprised and even irritated some of the critics who had been foremost in their approval of *The Waste Land*. To such critics this poem was a clear reflection of the disillusionment and frustration of the time; a poem of despair, to be praised because it so aptly and so convincingly interpreted the futility of a generation without a faith, and brought to the surface the "death-wish" prevalent in the modern age. Moreover, it followed Eliot's attack on the Church in his satirical poem, "The Hippopotamus."

It is true that *The Waste Land* accurately presented the spiritual desolation of the age:

> What are the roots that clutch, what branches grow
> Out of this stony rubbish? Son of Man,
> You cannot say, or guess, for you know only
> A heap of broken images, where the sun beats,
> And the dead tree gives no shelter, the cricket no relief,
> And the dry stone no sound of water. Only
> There is shadow under this red rock,
> (Come in under the shadow of this red rock),
> And I will show you something different from either
> Your shadow at morning striding behind you
> Or your shadow at evening rising to meet you:
> I will show you fear in a handful of dust.

It is also true that, despite the many references to Christian literature, *The Waste Land* with its final message of the Thunder — "*Datta, Dayadhvam, Damyata*" (give, sympathize, control) — seems to point to the Upaniṣads rather than to the Bible. Eliot, of course, studied both Sanskrit and Indian philosophy when he was at Harvard, and referred to this period

of his life in *After Strange Gods*:

> Two years spent in the study of Sanskrit . . . and a year in the mazes of Patanjali's metaphysics . . . left me in a state of enlightened mystification. A good half of the effort of understanding what the Indian philosophers were after — and their subtleties make most of the great European philosophers look like schoolboys — lay in trying to erase from my mind all the categories and kinds of distinction common to European philosophy from the time of the Greeks. . . . And I came to the conclusion that my only hope of really penetrating to the heart of the mystery would lie in forgetting how to think and feel as an American or a European. . . .

But if Indian philosophy had great appeal for him at this stage of his career, it was undoubtedly the *Bhagavad-Gita*, described by Eliot in his essay on Dante as "the next greatest philosophical poem to the *Divine Comedy*," which exercised the strongest influence upon him. Since the *Bhagavad-Gita* is concerned with the spiritual predicament of man and demands positive and redemptive action on the part of the individual, it is easy to see why Eliot would find in it what he needed for *The Waste Land*.

Yet the implications of this long poem are clear enough, even to those without a knowledge of Indian philosophy, if proper use is made of the clues provided. The notes attached to it refer the reader to the Bible (Ezekiel, XI); and in Ezekiel, Chapter XXXVII, we find that the waste land described by Eliot has a close parallel in Ezekiel's vision of the valley of dry bones; so that right from the opening of the poem it is possible to discern the direction of the poet's line of thought by re-examining the experience recorded by the Old Testament prophet:

> The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,
>
> And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.
>
> And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.
>
> Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.
>
> Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. . . .

Implicit in Eliot's criticism of present-day values in contrast with those of the past is what Eliot was already beginning to see as the only solution to the problem of mankind — awareness of, and obedience to, God. From *The Waste Land*, through *Ash Wednesday* and *Murder in the Cathedral*, to the *Four Quartets*, the poet has been single-mindedly concerned with religious values and the conviction that

Even now in sordid particulars
The eternal design may appear. . . .

If Eliot has succeeded in making Christianity more respected among his contemporaries — and he has certainly exercised a tremendous technical influence upon modern poetry — it can hardly be said that he has succeeded in making it more attractive. There is, of course, no reason why he should have attempted to do so. The preoccupation with the "eternal design," and with love as an abstract principle rather than as a living force, seems, at least so far as his poetry is concerned, to have inclined him to discount human love and affection, if not to identify them as "sordid particulars" to be transcended in the search for a Divine pattern (a result of the Indian influences?), when many Western readers would insist that what is most needed today is a higher conception of love on the human plane. Eliot's austerity and way of renunciation were unlikely to have much appeal for those who felt that greater emphasis should be placed upon Christian charity in ordinary human relationships; still less for those who believed that something was basically wrong with the structure of society itself.

The poets who came into prominence in the 'thirties, Auden, Spender, Day Lewis, MacNeice, and others, were directly influenced by Eliot's work, but whilst they adopted and developed his technical innovations, they were in no mood to follow him in the path of "prayer, observance, discipline, thought and action" to which he was turning. For them, and indeed for many intellectuals of the time, the Christian myths had been exploded, and Eliot's conversion seemed, at best, a way of personal salvation in which they had no faith, and, at worst, an escape from the realities of the situation. Dr. Daiches expressed their attitude when he described Eliot's return to Christian orthodoxy as an avoidance

> of the issue, which is not personal compensation but the alteration of the environment which has produced the need for compensation — the evolution and stabilization of a standard in which society can believe and with reference to which its activities can be given purpose and meaning and value.

The unhealthy state of society, the economic depression and international unrest of the early 'thirties, induced them to lay stress on the sociological nature of humanity's problems and seek a political solution. In their urge to eradicate social injustice, they were primarily concerned with man's place in society, and failed, at the time, to recognize that the evils of society have their roots in moral causes. Auden did attempt to probe more deeply than his fellows by applying Freudian psychoanalytical methods, and MacNeice managed to avoid the more serious pitfalls of political commitments; but the group as a whole exhibited tendencies

which implied a strong sympathy with Communism, though none of them was Communist in any real sense of the term. This attitude had some curious effects on their work. In their efforts to achieve propagandist poetry they were at times astonishingly naive. They held in common a faith in human comradeship and a genuine desire to take an active part in changing the ordinary man's environment; but the gospel they preached was that of Marx (an unauthorized version, one might think) and the revolution was to be brought about in society and not in the heart of man. "We must love one another or die," wrote Auden, but he failed to indicate how, in a materialistic world, human beings might find a basis for such love; nor was it entirely clear what he himself meant by the word "love."

Such an attitude could not persist for long. The poet cannot subordinate his personal sense of values to the orthodox political line imposed by an organized body without losing his integrity. The main cause of the failure of the social-minded poets of the 'thirties was that they were out of touch with the actual conditions against which they were in revolt, and pinned their faith to a political solution which for most of them had no basis in reality, so that their energies were wasted. Looking back on the period, Spender remarked:

> Our trust in the power of some political alignment encouraged us to make statements, declaim slogans, lend our names to propaganda, when we should have been asking questions . . . we may even have betrayed our function, clutching as we did, at straws, instead of *renewing a faith which we might have discovered in ourselves.* [My italics].

If one can point to a single prominent feature of modern poetry, it is the search for a pattern of values by which the poet can integrate his experience of both inner and outer worlds. Since the end of the second world war there has been a marked tendency for poets to become increasingly preoccupied with religious and metaphysical subjects, almost as if they were intent on renewing or discovering a faith within themselves, though few poets have gone so far as to commit themselves to a particular church or creed. After the experience of the 'thirties, it is understandable that they should be wary of identifying themselves with specific ideologies and should readily appreciate the danger of political allegiances and associations. But, in view of the breakdown of traditional values, that does not explain why so many poets should, at this stage, turn their attention to the re-statement of orthodox religious beliefs, rather than rely upon a strictly personal vision to evolve a philosophy of their own to give a significant framework to their writing, as did such individualists as Yeats, Rilke, Crane, Lawrence, and Joyce.

Without wishing to disparage the achievement of T. S. Eliot in any

way, I feel that we should be careful not to overrate his influence as a contributing factor to this tendency; otherwise we may not only fail to note an important development in modern poetry, but minimize the effect of what has undoubtedly been a genuine personal experience of a number of poets. Certainly Eliot's influence in this respect can be traced in the early work of poets like Anne Ridler and Norman Nicholson, and he has succeeded in making the Christian faith more acceptable amongst intellectuals *as a system of thought*. Yet Christianity is, after all, a living experience which, its adherents believe, can be related to an actual event in history and which has, or should have, its impact upon human activities of every kind; whereas the Christian *myth,* used solely as an expedient source of easily accessible themes and imagery — used, that is to say without real conviction — is unlikely to have much significance for life today. To prevent any misunderstanding, perhaps I should emphasize that I am referring here to Eliot's *influence* upon the work of other poets, and not to the faith or belief expressed in his own poetry.

In one aspect, Eliot's acceptance of Anglo-Catholic doctrine can be regarded as the logical outcome of his life and thought. I find myself in some measure of agreement with Mr. Stuart Holroyd when he says (in *Emergence from Chaos*) that

> Eliot . . . with his puritanical inheritance, his ordered education in philosophy and the humanities, his intellectual honesty, reverence for tradition and sense of responsibility, needed only . . . to think himself out to his natural conclusion in order to arrive at the Catholic Faith.

The process by which he came to the point of acceptance was determined by an innate necessity to establish relations with an external authority, to conform to a pattern outside himself; in this case, the authority and order of the Christian Church. In his concentration upon transcendent reality he seems almost to deny the validity of personal experience:

> There is, it seems to us,
> At best, only a limited value
> In the knowledge derived from experience.
> The knowledge imposes a pattern, and falsifies,
> For the pattern is new in every moment
> And every moment is a new and shocking
> Valuation of all we have been.

This, of course, is the classical approach to religion, but in Eliot's case it may be coloured by the influence of Indian philosophy and religious thought. There is a little-known poem of Eliot's which seems to me to throw an important light on his religious beliefs, but which has never been

properly examined either in detail, or as part of the Eliot canon, by contemporary critics. This poem, entitled "To the Indians Who Died in Africa," was Eliot's contribution to *Queen Mary's Book for India,* published in 1943, and is addressed to Indian soldiers who were killed in the second world war. It concludes:

> This was not your land, or ours: but a village in the Midlands
> And one in the Five Rivers, may have the same memories.
> Let those who go home tell the same story of you:
> Of action with a common purpose, action
> None the less fruitful if neither you nor I
> Know, until the judgment after death,
> What is the fruit of action.

The land "of the five rivers" is, of course, the Panjab. In an article published in the *American Quarterly* the Indian scholar, K. S. Narayana Rao, concerns himself with the implications of this poem from an Indian point of view and with tracing the influence of the *Bhagavad-Gita* upon the author of *The Waste Land.* He reaches the conclusion that "To the Indians Who Died in Africa" "reveals a specific indebtedness to certain *shlokas* (stanzas) of the *Bhagavad-Gita*" and that it "appears to have been almost wholly inspired by and permeated with Indian religious and philosophic thought." Perhaps we can learn a great deal more about Eliot's religious beliefs, and about the ideas expressed in his poetry, if we approach his work from an entirely different angle — that of Indian mysticism and philosophy.

HOWARD SERGEANT

> Circle in point, blossom in seedling lies;
> Those who seek God within the world are wise.
>
> —ANGELUS SILESIUS

BRIAN G. COOPER

The Christian Peace Conference Movement

[Mr. Brian G. Cooper, M.A., B.LITT., has made the contemporary sociology of the Christian Church and the religious use of mass media his special province of research. Out of his thorough knowledge of modern Christian movements he has contributed a number of informative articles to our pages during the last two or three years. In this article he refers to a movement which holds out great promise that the religious impulse may assert itself in the most unhelpful political circumstances. He has attended various conferences of the Christian Peace Conference Movement on the Continent since 1963 and got personally in touch with prominent workers in the movement. His article, therefore, is of great interest; and of special value is his insight that such an assertion of the power and responsibility of the religious consciousness must widen from the Christian context to become "the concern of all men seeking to live in the Spirit of Truth for the sake of God and their fellow men."—ED.]

IN OUR AGE when political ideologies and power blocs divide men throughout the globe, the religious impulse of life in the Spirit is desperately needed to bring healing and reconciliation. If human unity is ever to be a reflection of oneness under the Divine, religious and spiritual forces are needed as a unifying element among men. Can life in the Spirit prove stronger than living under ideologies? The Christian Peace Conference is evidence that it can, and that international understanding can most surely be built on spiritual foundations.

For twenty years the Iron Curtain and the NATO–Warsaw-Pact confrontation have divided Europe, and, though the intensity of the ideological division in Europe has lessened in recent years, it has spread to the rest of the world and made dividedness an almost universal fact. The Christian Churches in Europe did not escape the taint of ideological East-West, Communist versus non-Communist, conflict. Religion was enlisted in the Cold War: propaganda about "the Christian West" against "the materialistic East" abounded. Yet Western Europe is probably more materialistic in its socio-economic attitudes than Eastern Europe, while having no coherent and generally-held materialistic philosophy. Religion as measured by churchgoing is as strong in most East European states as in many Western ones. "Ideological captivity" occurred on both sides. Western Christians largely accepted as inevitable the Cold War divisions, failing to protest against their implicit denial of brotherhood and human community or to realize the common East-West responsibility for them. In Eastern Europe the Churches' mood was either one of "spiritual resistance" to the new Communist systems and "spiritual emigration to the

West," or conversely an uncritical acceptance of the Communist Cold War mentality *vis-à-vis* the West.

For several years religion seemed powerless to be a force for reconciliation in face of these human divisions. It was the Christian Peace Conference which finally broke free from "ideological captivity" to proclaim prophetically the spiritual wrongness of the Cold War. The Christian Peace Conference was the first and remains the major religious movement fundamentally opposed to the Cold War's whole divisive mentality and atmosphere. It started in Czechoslovakia and has its centre in Prague, where its assemblies gather, but its ramifications have spread across the world. In 1957 leading members of the Bratislava Lutheran Theological Faculty and the Comenius Faculty at Prague convened a national conference to awaken Czech Christians to the issues of peace and war. After further national gatherings in 1958-60, many regional assemblies and study commissions, and the international All-Christian Peace Assemblies of 1961 and 1964, the Christian Peace Conference has come to occupy a unique position in the world Christian and religious picture. Drawing support from both sides of the Iron Curtain and the neutralist world, it aims to make a distinctive spiritual contribution towards breaking down today's ideological barriers. Its motivation is a religious basis free from political commitment. Its theological foundation is that God is the Creator of the World and wills not its destruction by human wickedness; that the preparation for and possibility of universal suicide "is a grave sin and rebellion against God"; that those who claim to live in the Spirit must seek to overcome with truth and love all which tends to destroy, divide, and cause fear among men; and that the divinely-given vision of human life is one of a harmonious society permeated by brotherly love.

Dr Heinrich Vogel, a West Berlin theologian, presented to the 1958 Prague conference "Sixty Theses on the Church of Jesus Christ and the Atomic Threat to the World," affirming that for moral and religious reasons means of mass destruction are a crime against humanity and that "mutual intimidation binds peoples to the diabolical circle of fear instead of freeing them from it," and reminding men of their responsibility under God for the whole of Creation. The dominance of the "will to power" philosophy, the conditioning of whole peoples by the power blocs' propaganda systems, and the need for the Christian Churches to break through such philosophy and propaganda of ideological division, are further concerns at the heart of the Christian Peace Conference movement. It has brought home to more and more Christians, particularly Church leaders and a growing number of clergy, that the problem of the Cold War really is one of spiritual significance and religious concern. Dr. J. Hromadka, Dean of the Comenius Faculty and President of the Christian Peace Con-

ference, has travelled the globe tirelessly speaking of the Cold War's corrosive effects on inter-human relations, its breeding of suspicion, prejudice, and ignorance both among Christians and among the human community in general, and of Christianity's mission to ease tension and overcome Cold War presuppositions. Dr. Hromadka had to overcome much political suspicion in the West, but now his independence of mind, sincerity, and courage are widely recognized and respected. On the evil of East-West suspicion, he once remarked: "the Cold War is the cause that people see demons and dark powers where Jesus of Nazareth Himself is doing His work of reconciliation, peace, and forgiveness." That the Cold War is implicitly no less wrong morally than "hot" war, that it is evil because threatening to become "hot" war, that the existence of competitive power blocs is not only appallingly dangerous but also divisive of human brotherhood and community, that any equation of one ideology with "the forces of light" or "the forces of darkness" is a terribly misleading oversimplification, and that the Christian Churches should bear a message of reconciliation amid all this situation of dividedness, are themes frequently treated by Dr. Hromadka and other Christian Peace Conference leaders such as Dr. L. Pakozdy of Hungary; Professor H. Gollwitzer, Dr. Martin Niemöller, and Dr. Heinz Kloppenburg of West Germany; and Archbishops Kiivit and Nikodim of the Soviet Union.

The concerns have steadily widened. The 1958 assembly's main speeches were on "The Responsibility and Tasks of Christians in the Present International Situation," "The Atomic Danger and the Fight Against It as a Task of the Church," and "In the Unity of Brethren towards Peace and Against War"; but within a year the religious motivation had sharpened with the 1959 assembly's lectures on "Christians in Repentance," "The Cold War as a Theological Problem," and "The Church in the Era of the Cold War," and the grappling with the problems of peace had become more detailed with consideration of "The Situation in Western Germany" and "French Christians and the Problem of the Undeveloped Nations." The 1961 assembly considered the implications for peace and the Cold War of the emergence of independent Afro-Asia, of overpopulation and food supplies, of technological advance, and of the Churches' ecumenical movement, it being increasingly understood that positive peacemaking was intimately related to such issues. From each assembly a message reflecting the movement's religious motivation — "in the profound solidarity of our common faith in the Crucified and Risen Lord, in the unity of the spirit and the fullness of divine peace" — was sent to world political and Church leaders calling upon them to be unsparing in their efforts for peace.

The Cold War suspicions surrounding the Christian Peace Conference

in its early days have largely been dissipated by the sheer urgency of its irenical concerns. The world Christian community has been affected: originally it had only East European support, but by 1961 participants came to Prague from nations as far apart as Argentina and China, Ethiopia and Finland, Japan and the United Arab Republic. This global spread mirrors many personal initiatives, for the Christian Peace Conference is only partly composed of official Church delegates. Undoubtedly it has made other organizations of world Christianity, particularly in the World Council of Churches and the Vatican Council, take the peace question more seriously than ever. The many regional conferences and international study commissions of the Christian Peace Conference, with their scholarly and detailed examinations of such issues as Christian responsibility for war, peace and freedom, peace and justice, the problems of newly independent states, and the division of Germany, have built up an informed religious opinion and shown politicians that non-political organizations can make a distinctive contribution towards laying the deepest foundations for peace. Thus the Conference has helped to develop peaceful co-existence and unfreeze rigorous Cold War attitudes, especially in Europe, but its members have no illusions that the final removal of barriers of mistrust and implicit hostility will be other than a slow and difficult task. To that task it unceasingly calls Christian Churches and individuals all over the world.

In Eastern Europe, where religion is within Communist societies, the Christian Peace Conference has certainly become much stronger than either the Communist governments or western Christians ever expected. It has shown to the West that religion under Communism need neither "wither away" nor confine itself to an other-worldly pietism, and to Communists that the concern for peace can spring not only from a humanist motivation but also from a religious one. Its very activity in Eastern Europe, and the fact that great gatherings of Christians from East, West, and the neutralist world are held in a Communist capital, have done much to help all participants lose their prejudices and misunderstandings, while at the same time confronting the philosophically-atheist Communists of Czechoslovakia with the somewhat disturbing presence in their midst of a strong religious body of believing people from all over the globe. The Second All-Christian Peace Assembly at Prague in 1964 grappled meaningfully with the deeper spiritual and ethical dimensions of peaceful co-existence and international understanding, affirming that peace

> is not only a matter of external, political, and international status without war, but is the premise on which nations with different historical, social, and cultural heritages can meet for creative co-operation.

Laying lasting spiritual foundations for peace is thus the central concern of the Christian Peace Conference. It asks the question:

> How shall we build up and strengthen peaceful co-existence between the different social and political systems, between the different parts of the world; and how shall we combat the prejudices that grow out of racial, historical, religious, or cultural differences?

This question surely is the concern of all men seeking to live in the Spirit of truth for the sake of God and their fellow men; it cannot be confined within one of the world's great religions only. Christian Peace Conference calls Christians to be concerned for "the whole meaning, mission, and fullness of human life" by service towards their human brothers, on whatever side of man-made ideological barriers, in the spirit of "unreserved obedience in love toward God and man." Yet its call is surely a universal one, and it stands on a common ground for both Christians and those of the other great world faiths. All can unite towards human reconciliation in

> patient love, readiness for service, an awareness that mercy is greater than law, that loving kindness is greater than sacrifice, faith greater than evidence.

I hope the Christian Peace Conference will prove a seed-bed of such a movement of universal faith.*

BRIAN G. COOPER

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BRIAN G. COOPER

SYED VAHIDUDDIN

The Need of Religion in a Secular State

[Dr. Syed Vahiduddin, Chairman of the Department of Philosophy, Osmania University, writes briefly but cogently and earnestly of the meaning of secularity in the Indian context. As he says, "We can never think of our country as indifferent to man's religious aspirations and unmindful of his spiritual needs." He shows how political secularity is in fact necessary to preserve to all citizens genuine religious freedom. We are glad to be able to publish this brief but significant statement from a distinguished Muslim philosopher, especially at this juncture.—ED.]

STUDENTS OF RELIGION have often debated the question whether religion is an individual's concern born of solitariness or a social response. There is no denying the fact that religion has its roots in loneliness, but it cannot remain isolated in solitary confinement. It has to manifest itself in society, associate itself with social conditions, and go beyond its initial privacy. Authentic religiousness, indeed, is not given us ready to hand in tradition, though what is given in tradition is not irrelevant to the development of the religious impulse. Religion as an institution may easily lose contact with its source and can again become a living reality only when its members renew their rapport with that original source. The distinction between religion as an objective manifestation and religion as a living force that sustains the objective institution is fundamental to the understanding of religion in history.

On the other hand, attempts have often been made to contrast religion with spirituality in a way which is really unfair to organized historical religions, as it assumes that they have no spirituality of their own and that spirituality can flourish only outside the pale of organized religions and in spite of them. What may be freely conceded is only that religions are often transmitted to their members by their ancestors and the members themselves are seldom impelled by any spiritual awakening and realization. If biologically our organism cannot emerge without any link with the past generation, spiritually we cannot live without historical antecedents. However unique the spiritual experience of the individual may be, it is bound to receive impetus from the past and enrich itself from history and tradition. The living and the dead constitute a community in more senses than one. Historically our existence has no meaning without a reference to the past; metaphysically our little spans of life are included in an all-inclusive Presence whose mystery we cannot fathom.

The State is also the manifestation of our historical roots. Civilized life is unthinkable without the State and Hegel could only conceive the beginning of history with the formation of the State. The State may be-

come an evil which seeks to dehumanize civilization, but basically its function is to serve as a custodian of culture. Now and again attempts are made to distinguish between civilization and culture, confining the one to the development of technology, the other to the representation of values which constitute the meaning of human existence. Anyhow culture and civilization need not involve such exclusive dichotomies that the development of one must necessarily involve the exclusion of the other. If in the present context of our civilization the fantastic development of technology has spelt danger for the future of mankind, technology is not to be blamed. It is man who is responsible for the abuse of technological power. It is again man who is responsible for converting the State into a sinister organization with immense potentialities for evil. It is Hegel who more than any one else emphasized the spiritual character of the State. The State is not a lifeless mechanism but an organic growth which is sustained by the dynamic forces of history. Some such ideas must have been at work among the classical philosophers of Greece when they considered ethics a part of politics. But the objective spirit which the State embodies has, as Nicolai Hartmann pointed out, no consciousness. Conscious are only the individuals who constitute the State and who control it. Hence a great responsibility devolves on the individuals who rule the State, on the statesmen who at least partially guide the destiny of the nation and have subsequently to stand before the bar of history for their deeds and misdeeds.

The place of religion in a State is indeed determined by its own specific character. The question of their relation becomes serious only when both are considered as institutional objectifications. Religion as a personal commitment or experience enjoys an independence to which the State is denied any access. Religion as an intimate communion with the Ultimate, as a person's dialogue with the Infinite, stands outside the pale of State jurisdiction. But religion may not remain long merely a personal involvement; it may inspire inter-personal communication. Once experience becomes communicative, the State is affected; and the two institutions face one another. It has often happened in history that in this encounter of religion with the State religion has betrayed its origin and political ends have come to dominate it. Often in the conflict of the Church and the State the struggle for power became decisive and vested interests asserted themselves. It is also true that religion tried to develop a social context without the basis of any authentic communion, and the State rightly challenged its authority on that level. But it might happen, as it does happen in the Communist frame of reference, that the State denies, *a priori*, the validity of any institution based on man's concern with the ultimate or his encounter with the Infinite.

Now our Indian concept of the secular State can only be appreciated

in the context of the conditions which prevailed at the time of its emergence. As a democratic State, it guaranteed by constitution equal rights to individuals before the law, and it is not difficult to see that the idea of democracy itself includes all that political secularism intends. But the emphasis of our leaders on the secular character of the State stems from historical considerations. The secular State is meant to stand in contrast with a theocratic State which claims to regulate its polity by divine injunctions, and to be distinguished from States which have an official religion and which exclude some of their citizens from the highest office on the ground of religion and religious denomination. But no less implicit is the rejection of the anti-religious implication. Unfortunately, the historical association of secularism with atheism can be easily misleading and it is necessary to free the Indian concept of secularism from its Western involvement. *The Encyclopaedia of Religion and Ethics* describes secularism "as a movement, intentionally ethical, negatively religious, with political and philosophical antecedents." Our idea of secularism is not by any means tainted with "the atheistic strain" and is more positive than negative in its significance. Our country has been a cradle of great religions and of great religious movements. We can never think of our country as indifferent to man's religious aspirations and unmindful of his spiritual needs. We may safely say without any paradox that our secularism is spiritually oriented. It is stressed to safeguard the plurality of spiritual values, the variety of religious experience, and the diversity in expression. It is the function of our secular State to see that religious diversity is maintained and the identity of every pattern of religious life is preserved. But as a democracy, it does not force any individual to conform to any institutional or non-institutional form of religious life but allows each a free option and guarantees to each the right to commit or not to commit himself to any religion.

The problem of religious liberty cannot be divorced from the wider issues of human freedom. It is a tragedy for the individual if he cannot transcend the confines of his own private ends and cannot integrate himself in a supra-individual whole. It is a tragedy for the State if it can maintain itself only at the expense of individual freedom, and instead of becoming the mouthpiece of the free choice of individuals grows into the dictatorship of the few in the name of the many. As against the anarchist, for whom freedom is only possible without the State; as against the Fascist, for whom it is realized only through all-pervasive control by the State; the democratic ideal recognizes the right of the individual to challenge even the authority of the State. But the gulf between democracy as a principle and democracy as an actual structure with all grades of approximations is becoming wider everywhere. Secularism can now serve as a

useful means by which the democratic identity of the State is put to a crucial test.

Our secularism has therefore a double aspect. It does not negate religion but guarantees its diversity, while at the same time it upholds the basic democratic right, the right to differ. The secular State therefore may freely accept the possibility of man's encounter with the Ultimate and the right of the individual to commit himself to religion as an authentic communication of this encounter. It has itself no religious commitments, and if any religious tradition develops and maintains exclusiveness, it is not the function of the State to impose on it any commitment. The attempt to resolve differences and reconcile the conflict in religious commitments does not fall within the purview of the State and any intrusion on the part of the State can only accentuate differences. It is for religions to develop insight into forms of religion other than theirs.

A democratic secular State is basically the custodian of culture, and religion as a historical manifestation is as much a part of culture as any other. The transcendental basis of religion should not make us blind to the fact that religion as a historical phenomenon has as good a claim on the State for its preservation as art, science, or philosophy. But religion is not mere culture; it is more. Culture is a temporal manifestation; but religion is a commitment to the Eternal, to the inapprehensible mystery which is all-elusive. As such, religion cannot be exhausted in any one of its historical expressions. To man there will always remain open the option in commitment. Only in a State without a commitment of its own, allowing its members to exercise their free volition, are the necessary conditions created for the spiritual preservation of man and for the promotion of values that he will always cherish.

SYED VAHIDUDDIN

EVERY complexion of the inward man, when sanctified by humility . . . and moved by the Holy Spirit of God . . . helps mightily to increase that harmony of divine praise, thanksgiving and adoration which must arise from different instruments, sounds and voices. To condemn this variety in the servants of God or to be angry at those who have not served Him in the way that we have chosen for ourselves is but too plain a sign that we have not enough renounced the elements of selfishness, pride and anger.

—WILLIAM LAW

New Books and Old

The Glass Curtain between Asia and Europe: A Symposium on the Historical Encounters and the Changing Attitudes of the Peoples of the East and the West. Edited by RAGHAVAN IYER. (Oxford University Press, London. 356 pp. 1965. 42*s*.)

The sub-title of this book compactly describes its contents: it is a symposium on the historical encounters and the changing attitudes of the peoples of the East and the West. It carries a brief commendatory Foreword by the Dalai Lama.

This unusual symposium is the outcrop of a radio discussion on the topic between the editor, Dr. Raghavan Iyer, and Dr. Arnold Toynbee, broadcast under the auspices of UNESCO in April 1959. The script of this talk was circulated to the several contributors, who have expressed their views in complete independence, without any attempt at convergence. The aim of furnishing a provisional framework for a frank dialogue between Asians and Europeans has been amply fulfilled.

In his introductory essay, the editor explains the implications of the phrase "The Glass Curtain," a barrier not the less formidable for all its specious transparency, which has often led to its existence itself being denied, and differing from the Iron Curtain owing to the fact that claims to uniqueness are being advanced on each side of the Glass Curtain. These claims to uniqueness are examined from each angle by a European and an Asian scholar, making up in all four papers included in the third part.

The historical context of the mutual encounters of East and West is presented in two papers in the first part, respectively from the Asian and the European viewpoints. The next part, dealing with the changing attitudes of the several countries towards one another, comprises ten papers. The last part, entitled "Towards Co-existence," aims at intellectual *rapprochement*, and includes "The Dialogue between Asia and Europe" from the pen of Professor Joseph Needham, the eminent biologist and authority on science and civilization in China; "Living Religions and World Community" by Dr. Robert L. Slater of Harvard; and a summing up under the caption "Conflict and Co-existence" by the editor himself. The broadcast dialogue is appended at the close. The Indian contributors, apart from the editor, are Mr. C. S. Venkatachar and Dr. A. H. Somjee of Baroda.

The volume highlights many obscure points, e.g., that the barrier between East and West is really a gap in time rather than in space; that many Europeans feel that the "unity in diversity" of Europe has a historical and contemporary significance that is by far more concrete than the "unity in diversity" ascribed to Asia by Asians or Europeans; that the real problem raised by the Glass Curtain is not just to achieve greater understanding and sympathy between the intelligentsia of Asia and Europe, but how to bring these to bear upon the pervasive myths and misconceptions that breed prejudice and misconception; that one of the odd consequences of European dominance in recent centuries is that the Asian today is in a position to know more about European civilization than the European does about Asian cultures; and that it is paradoxical that Asians and Europeans alike are seeking for a deeper sense of world community at the very time that we see a declining sense of community in both Asian and European communities.

All the contributors have sought to be informative as well as to provoke further thought and discussion. The pleasure of reviewing this volume has been enhanced by pleasant recollections of personal contacts with the brilliant editor some years ago in Bangalore.

K. GURU DUTT

Discrimination and The Law. Edited by VERN COUNTRYMAN. (University of Chicago Press, Chicago and London. 170 pp. 1965. $5.00)

This book is the fruit of a Conference held at the University of Chicago Law School, sponsored by the Law School and the Anti-Defamation League of B'nai B'rith.

The scope of the book covers an enquiry into discrimination in the United States as it affects the courts, employment, education, public accommodation, and housing.

The value of this Conference is to be seen in the simple and excellent arrangement of the subject-matter by the Editor, Professor Vern Countryman. This is to follow each signed contribution from an expert in the named subjects by a signed critical examination of it. The book is thus tightly-packed with expert and well-informed material.

Professor Countryman's own contribution, "The Growth of the Law," makes very sad reading. We see that those who would legislate against racial prejudice, or even hatred, have a very thorny path to tread. It is one thing to legislate against racial prejudice, another to solve the problem of the prejudiced and ignorant judge (and the United States tolerates many such) and loaded juries.

The Negro arrived as a transported victim; he remains, for all the efforts of enlightened legislators, a victim still. He is hampered, humiliated, and degraded from childhood, when he is required to occupy at school seats apart from the White children. He is hampered when he asserts his clear legal rights to a higher education. When he — or she, as in a recent case — is murdered, White juries acquit and White judges concur. He is little more than an animal, something less than a man.

Somewhat sourly must sound the words of the Fifth Amendment: "nor shall any person be deprived of life and liberty or property without due process of law."

Alas! great laws are dead laws unless they are enforced. The Negro may not eat where he likes, swim where he likes, seat himself in cinema or theatre where he likes, use the amenities of transport as he likes. His name is Ishmael.

In a word, there is virtually complete failure of State action to secure to the Negro full citizenship rights; not because the State oppresses, but because both people and courts obstruct the Law.

For it is only when the Rule of Law prevails and is not a barren ideal that discrimination against the Negro will become a bitter and shameful chapter of the American past.

In the end what is certainly a legal problem is seen to be also a moral one. It is man's duty to his fellows, of whatever colour, race, or creed. And today this is an issue that spills over from the United States to the whole world. For us the writing on the wall today is as clear as it was of olden time to King Nebuchadnezzar.

The value of this book is not impaired by the circumstance that the Civil Rights Bill has now received the imprimatur of the presidential signature. It will remain permanently essential reading for all concerned with the problems of social justice.

GEORGE GODWIN

Studies in Indian History and Culture. By U. N. GHOSHAL. (Orient Longmans, Calcutta. 385 pp. Second revised ed., 1965. Rs. 20.00)

The present work is a revised edition of the author's collection of studies on various facets of ancient Indian history and culture published in 1957 under the present title. The four main Parts under which the chapters are arranged are: (i) Studies in Ancient Indian Historiography, (ii) Generalities, (iii) Studies in Ancient Indian Polity, and (iv) Studies in Ancient Indian Social, Relig-

ious, and Political History. In the present edition due care has been taken to revise the text and correct various types of errors in the first edition. The analytical table of contents has been recast and the index has been revised.

A recognized scholar of ancient Indian history, Dr. Ghoshal has tackled some problems with unusual care. Especially his chapters on ancient Indian polity, on which he is considered an authority, are quite comprehensive. The author has presented almost all relevant views bearing on the topics and has assessed them critically. To support his conclusions he has given copious literary references. I feel that he should also have taken into consideration the latest archaeological discoveries, particularly while revising Chapters III and VI.

On the whole, the present edition is a marked improvement on the previous publication, and the author has rightly earned the gratitude of scholars interested in India's political and social history.

K. D. BAJPAI

On the Kabbalah and Its Symbolism. By GERSHOM G. SCHOLEM. Translated by RALPH MANHEIM. (Routledge and Kegan Paul, London. 216 pp. 1965. 30*s*.)

At last a Kabbalah-interpretation that is at once rational, sympathetic, profound. Professor Scholem, already noted for Hebrew and English writings, has here produced a volume in German, now excellently englished. His immense learning is worn most agreeably, and his copious references guide us in the study of the vast and often paradoxical field of Kabbalah along many centuries. As a serious introduction this book could not be bettered.

The author discusses a unique mystical system, from which the "personal way to God" is almost absent, an imaginative world born of the mediaeval Jewish sense of exile (*galuth*): even the *Shekhinah* of God (this face, this feminine aspect, or many more interpretations) endures exile. Hence a wealth of contradictory symbolisms, creating a series of myths on the basis of that most "un-mythical" religion, Judaism — a paradox well delved into throughout Chapter 3. A kind of Judaic theosophy, Kabbalism opens out another world from those of Talmudism or the rationalism of Maimonides: concepts like the Torah ("Law") are expanded and symbolized in a fashion both grand and grotesque. Three main principles emerge, of different historical origins: those of God's name; of the Torah as an organism; and of the infinite meaning of the divine word. Linked with these are theories concerning the Hebrew letters and numerals — "The letters of His name are He Himself" (Gikatila); these had to be reconciled with the symbolism of the ten *Sephiroth* or Divine Attributes. Other potent symbols and concepts are the lessening of the moon (exile, imperfection, etc.), the feminine potencies in God, the "assertion that evil is a principle or quality within God Himself" in the earliest document, *Book Bahir*. Probably the summit of Kabbalist inspiration was reached by Isaac Luria of Safed with his three symbols:

> the *tsimtsum*, or self-limitation, of God, the *shevirah*, or breaking of the vessels, and the *tikkum*, or harmonious correction and mending of the flaw which came into the world through the *shevirah*.

The depth and subtlety of these concepts can still give food for future religious thought. At the visionary heart of Kabbalah is its most famous book, the *Zohar*, with the teachings of Simeon ben Yochai; to this, Professor Scholem makes constant reference; he quotes also one of Luria's fine Sabbath hymns.

Throughout, Professor Scholem both describes the Kabbalah and discusses its *raison d'être*, its relations with Myth

(Chapter 3), and with Ritual (Chapter 4: "Tradition and New Creation in the Ritual of the Kabbalist"), as also the tensions between Religious Authority, Prophetic Revelation, and Mysticism. Finally he treats "The Idea of the Golem," the Golem being a quasi-man constructed by the Rabbis. In this, as in the less valuable of the letter-symbolisms, etc., may we not find an over-organized fetishism rather resembling a certain worship (not mere use) of Computers? The Kabbalah is a "narrative philosophy," a "thinking which expounds but has ceased to inquire": "asking no questions" is apparently a condition of its study.

On p. 12 there is an illuminating comparison with the great Jewish novelist, Kafka.

TERENCE WHITE GERVAIS

PORPHYRY *on Abstinence from Animal Food.* Translated from the Greek by THOMAS TAYLOR. Edited and introduced by ESME WYNNE-TYSON. (Centaur Press Ltd., London. 196 pp. 1965. 30*s.*)

Porphyry is now chiefly remembered as the pupil of the great Neoplatonist, Plotinus, and as the editor of the *Enneads,* the major work of the Master. But Porphyry was a great man and a philosopher in his own right. Unfortunately most of his important writings were burnt by order of Theodosius, as they were considered an attack on Christianity and Porphyry was branded an enemy of true piety. But in actual fact Porphyry was one of the noblest and purest men of antiquity. He was a vegetarian and he eschewed the use of wine and other intoxicants. He never married and led a very austere and noble life. Like his great Master Plotinus, he adopted the children of other people and trained them in the good life while they were yet of a tender age.

The book *De Abstinentia* was written by Porphyry to persuade his friend Firmus Castricius back to the humane way of life of true philosophy by showing him that a harmless diet was essential to the reascent to the Gods or the realm of the Real. Porphyry makes it clear that his exhortation to a fleshless diet is not addressed to every description of men.

> ...it is not directed [he writes] to those who are occupied in sordid mechanical arts, nor to those who are engaged in athletic exercises; neither to soldiers, nor sailors, nor rhetoricians, nor to those who lead an active life. But I write to the man who considers what he is, whence he came, and whither he ought to tend....

Obviously then his exhortation is addressed to those who pursue the philosophical way of life and the wise men who by restraint of their senses prepare themselves for a higher stage in the evolutionary process.

He refers to the Brahmins, who considered that eating animal food is equivalent to extreme impurity and impiety; and he goes on to add that the Brahmin spends the day and the greater part of the night in hymns and prayers to the Gods; each of them having a cottage to himself and living, as much as possible, alone. To abstain from eating flesh was one of the cardinal teachings of the ancient Egyptians and of the Magi of the ancient Persian religion. In the *Bhagavad-Gita* there is a threefold classification of foods:

> The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure.
>
> That which is stale and flat, putrid and corrupt, leavings also unclean, is the food dear to the dark. (XVII. 8, 10)

The reference to putrid and corrupt food is obviously to the carcases of dead animals, and the partaking of such food is prohibited to the higher or the twice-born castes. All the so-called pagan faiths have taught that the partaking of animal food is inimical to the

spiritual life. And Plotinus and Porphyry are two of the great men among the Greeks who taught and lived this doctrine. In this volume Porphyry spells out the arguments in favour of a fleshless diet, and gives valuable information on the ritual and culture of various peoples. We commend this book to readers interested in the subject.

B. V. NARAYANA REDDY

The Shaping Spirit. By CLIVE SANSOM. (The 1965 James Backhouse Lecture. Australia Yearly Meeting. The Religious Society of Friends (Quakers). 20 pp. 1965. 4*s*.)

Einstein said, "Imagination is more important than knowledge," and in this pamphlet, which itself is packed with imaginative insights, Clive Sansom by implication applies Einstein's words to many aspects of contemporary life: science, religion, art, education. He applies them also to man himself, and to his place in the world and in the universe. It would be impossible to recommend the pamphlet too highly. Addressed originally only to Friends, it addresses mankind; and tells each of us something which we need to understand.

R. H. WARD

Psychotherapy and Meditation. By JACK HUBER. (Victor Gollancz, London. 128 pp. 1965. 18*s*.)

People in the West turn to Eastern disciplines for various reasons. Dr. Jack Huber, of U.S.A., an experienced psychologist and psychiatrist, decided to try both Zen and Satipaṭṭhana training, since he felt they might have something "meaningful" for him "as an individual and even perhaps as a psychologist." This is a sympathetically written account of his attempts. In five days at the Zen school, Tokyo, following the regulated curriculum of group meditation and private instruction, he arrived at *kensho* (the glimpse of his own "unconditional nature"), with a new sensitive awareness. He intended to spend three weeks at the Satipaṭṭhana Centre, Rangoon, in solitary meditation, breathing, walking, and attentive observation of all impressions, inner and outer. After four days he gave it up. He could take no more. Yet from both centres he felt he had learnt the value of replacing the patient's reliance on the psycho-therapist by the attitudes of self-healer. Nevertheless meditation was not for everyone and not a cure for all mental illness.

Some points stand out — first, the unwisdom of "mixing one's drinks" on the psychological as on the physical plane. Secondly, though the Zen school enjoined concentration on the Buddha-nature, and the Sattipaṭṭhana Centre gave pamphlets on Buddhist "theology," the emphasis appeared to be on techniques for the acquirement by the individual of states of consciousness that seemed desirable. Dr. Huber writes that meditation, as he experienced it, was not occult or "spiritual" or religious. Are these techniques perhaps the partial "sacrifices" described in the *Bhagavad-Gita*, Chapter IV? They may purify the nature, but because of the element of "individualism" are not the "sacrifice through spiritual knowledge," the only real and total fulfilment. Finally the book affords evidence that these practices should only be undertaken under the supervision of an experienced teacher, able to note harmful reactions and to make the necessary adjustments.

While the narrative makes interesting reading, it would obviously be folly for any rash reader to attempt to repeat the exercises on his own.

L. MARR

An Invitation to Think. By M. V. NAIDU. (Philosophical Library, New York. 60 pp. 1965. $2.75)

In this small book of sixty pages the author has drawn our attention to the fact that most of us do not think rationally. What we do generally is a stereotyped thinking. The author has begun this book in an interesting style which brings forth the inherent contradictions in our present-day thinking. It has been well pointed out that our thinking is generally marked by lack of sincerity, humility, and objectivity. In this context the author has defined rationality as the exercise of reason. While dealing with the nature of Truth the author has examined various viewpoints and has shown that, since our realization of truth is marked by subjectivity and relativity, it is not possible to comprehend Truth, which according to him is a hypothetical absolute of an ultimate explanation of universal validity. Thus it is emphasized that what we can do is to be engaged in *the search for truth*, and this is possible only by the application of rational thinking.

The author examines the nature of gossip and points out that those individuals who are unable to think rationally are generally engaged in gossip. There are other factors which are responsible for gossip, such as a sense of insecurity within and a lack of communication because of intellectual emptiness. Gossip is harmful to the individual as well as society and it has been very well explained by the author.

The last few chapters are devoted to the consideration of beauty, love, manifestations of love, love fulfilment, joy and sorrow, and art. In these chapters the author has pointed out the basis of aesthetic values, which is cultural. It has been rightly stated by him that in a multi-racial and multi-cultural country the concept of beauty may change from region to region. He has also pointed out that beauty of feelings and emotions is more lasting than beauty of body. In the same context he rightly says that beauty of mind is also of great consequence. It is really sad that the nature of beauty is not properly understood.

While discussing love, Dr. Naidu draws our attention to its relation with beauty. He says that there are different kinds of love and this has been described as various manifestations of love. As regards fulfilment of love, the author states that "an enlightened expression and satisfacion of love can bring back man's lost sense of fulfilment." As regards the results from love's fulfilment the author points out the role of joy and sorrow. He considers those situations in which sorrow is expressed. According to him sorrow is the result of non-fulfilment of love.

All in all, this small book is thought-provoking and examines the present position in regard to lack of critical thinking in modern society. It suggests practical means to encourage rationality in our society.

SITA RAM JAYASWAL

Many Worlds: An Autobiography. By K. P. S. MENON. (Oxford University Press, Bombay. 324 pp. Illustrated. 1965. Rs. 17.50)

This is the fascinating story of a colourful personality. In following his brilliant career the reader is so gripped by the vivid narrative that he is apt to miss the wood for the trees. Shri Menon is a master-raconteur who lures his audience to intriguing side-shows and spices his narrative with anecdotes about distinguished persons. Every page is aglow with wit and bonhomie, and bears the stamp of vitality and intellect.

There is hardly a prize K.P.S. has missed in life. He has many firsts to his credit: first at Oxford; first in the I.C.S. of his year; first Indian to be appointed by the British Viceroy to the Political Department, till then the sole preserve of the White Civilians. Among his great

achievements he would probably count his overland trek from India to China, which was in the nature of a personal feat. He covered the vast tract over mountains and rivers on yak and foot, taking 125 days, while his first trip by air had taken only eleven hours.

When the winds of nationalism were blowing hard during his student days, Shri Menon did not escape the mental conflict that agitated the youth around. Evidently he managed to keep his head! When, years later, he came face to face with Jawaharlal Nehru in Ceylon, where he himself happened to be India's Agent, Menon was greatly moved.

> If at that moment [says he] he [Nehru] had touched my shoulder and said "Follow me" I would have done so. In that case I would not have had the privilege of serving him as the first Foreign Secretary of the Republic of India, and might even have been in danger of becoming a Cabinet Minister!

He believes that Nehru was the idol of many Indians even in the I.C.S. "Only some flaunted their patriotism, others cherished it discreetly, some others concealed it carefully."

Shri Menon has been an efficient as well as popular Civil Servant. The secret seems to lie in his inherent integrity, warm friendliness, and the absence of any arrogance. Of his Jesuit Principal at the Loyola College in Madras he says: "He was a man of great erudition, but learning sat lightly on him and he did not scorn the gentle flippancies of life." This compliment could well be paid to K.P.S. himself.

The fairy who presided over the birth of K.P.S. has been lavish in her gifts, the most precious of all being the bride destined for him. Menon knew the would-be father-in-law, the illustrious Sir Shankaran Nair, but did not set eyes on his affianced till the wedding ceremony! His very first glance at her beauty thrilled him and filled his soul with great elation. While Shri Menon was India's Ambassador to Russia, a friend once proposed a toast: "To the finest diplomat in Moscow and her husband: Mr. Menon!" Shrimati Menon's graciousness and dignity made a strong impression in the capitals of the world where she kept house for her diplomat husband, and raised a lusty family.

This is a book to fire intelligent youth with worthy ambition and to make India feel proud of her Civil Servants. Shri Menon has significantly named the book *Many Worlds*, and aptly dedicated it to his charming wife.

N. R. DEOBHANKAR

African-English Literature: A Short Survey and Anthology of Prose and Poetry up to 1965. Edited by ANNE TIBBLE. (Peter Owen, London. 304 pp. Map. 1965. 32*s*. 6*d*.)

Since the war there has been something like a cultural upheaval in many of the new African States. Quite suddenly, it seems, and almost without warning, we have been confronted by writers of the stature of Chinua Achebe, Cyprian Ekwensi, Ezekiel Mphahlele, Abioseh Nicol, Wole Soyinka, and Léopold Sédar Senghor, to mention but a few of the poets, playwrights, and novelists whose work has been brought to our attention during the last few years. As the publishers of this book rightly point out, Africa has emerged as a new and vital force, "endowing the English language with fresh richness and vigour."

Several theories have been formulated to account for this upsurge of literary expression, and such terms as "Négritude," "black-consciousness," and "the search for the African personality" have been used indiscriminately by the critics; but it must be obvious that such an eruption could not have occurred except as the result of historical processes. If we are to understand what is happening in Africa today, and to be able to discuss African literature with

any intelligence, we must know something of the social, tribal, and religious background against which all this creative activity has been taking place.

That is why *African-English Literature* is such a timely and useful volume; for it serves two entirely separate purposes. First, it provides a brief historical survey of the developments in African writing (in four main sections devoted to South Africa, French-speaking Africa, East and West Africa), beginning with the first indications in South Africa and showing the impact of Western ideas — though it has been found necessary to confine the study to countries south of the Sahara. Second, it offers a wide selection of poems, stories, and extracts from plays and novels, by writers of South Africa, Nigeria, Sierra Leone, Kenya, Ghana, Gambia, Tanzania, and the French-speaking countries.

Amongst the poets George Awoonor-Williams and Kwesi Brew of Ghana, Birago and David Diop of Senegal, Christopher Okigbo, Gabriel Okara, and Wole Soyinka of Nigeria, and Lenrie Peters of Gambia stand out from the rest, whilst the prose of Achebe, Ekwensi, Mphahlele, and Peter Abrahams will lose nothing by comparison with the best English and American writing. There are, unfortunately, only two extracts from plays, and quite a number of important omissions — especially in the poetry section; but that is only to be expected in a volume which purports to cover so wide a field. Certainly there is enough material here to justify the editor's claim that "African literature and English literature, on the only possible basis, that of equality, have much to offer each other."

HOWARD SERGEANT

The Heart in Health and Disease. By RUSTOM JAL VAKIL. (University of Bombay. 136 pp. 1964. Rs. 9.50)

Realizing that the layman today participates actively in the fight against disease, Dr. Rustom J. Vakil, M.D., F.R.C.P., acceded to the request of the University of Bombay to write a short monograph on "the greatest of Nature's masterpieces, the human heart."

In this book he gives a graphic description of the spectacular discoveries that have been made in recent years regarding the function and structure of the heart. To quote his own words, "the science of cardiology, which started as a narrow stream or rivulet of knowledge, has grown into a veritable ocean." And today no subject in the field of medicine is of greater interest to the lay public.

This manual makes fascinating reading as Dr. Vakil takes us through centuries, from the earliest times to the present day, of the advancement of medical knowledge. The author has an extraordinarily deep fund of knowledge, and traces the history of medicine from the Cro-Magnard period thirty thousand years ago, on through ancient Egypt, then to India, where the *sarpagandha* plant (rediscovered by the author) was mentioned in a Hindu manuscript in 2000 B.C., and on to China (specializing in pulse-taking). The rich contribution of Mohammedan physicians to medical literature is acknowledged, and finally tributes are paid to the great Greeks, Hippocrates (450 to 370 B.C.), the "father of medicine"; Herophilus, the "father of anatomy," Erasistratus of Keos, the "father of physiology"; Celsus, originator of the theory of blood circulation; Rufus of Ephesus, who far back in the first century A.D. wrote a weighty treatise on the pulse, and Galen (A.D. 131-201) the "wonder-maker . . . the final star that shone in the twilight of antiquity."

Dr. Vakil gives much useful and practical advice on many points, in particular on neuroses or nervous affections of the heart, which, in these days of high-pressure living, are on the increase and must be contended with.

These cases are often more difficult to cure than genuine cases of heart disease, but are fortunately amenable to psychiatric treatment or psychotherapy.

In this publication a wealth of information has been condensed into a mere one hundred pages, and though meant primarily for the layman, it should prove of inestimable value to students as well as members of the medical profession.

ROSHAN KOTHAWALA

Journal of the University of Bombay. Vol. XXXI (Nep Series), Pts. 1 and 4: History, Economics and Sociology Number. (University of Bombay. 133 pp. Received 1965. Rs. 5.00)

Among the contributions in this issue mention may be made of Kum.-Aloo J. Dastoor's paper on "The Rightist Parties in India," in which she reviews the origin and policies of the Jan Sangh and the Swatantra parties. The former, an offshoot of the Hindu Mahasabha, has a communal slant, though it has a specific economic programme which incorporates some at least of the egalitarian principles of the Congress. By and large, Kum. Dastoor says, "if in economic matters the party holds radical views it continues to be obscurantist and quaint in social affairs." The R.S.S., an authoritarian group on the Jan Sangh periphery, does sometimes trail after the latter, while professing to be a purely cultural group, but the relationship between the two remains vague.

On the other hand the Swatantra party is professedly rightist and conservative, started in direct protest against the socialistic programmes of the Congress and professedly in favour of private enterprise and against State interference in economic matters. The author poses the issue whether the Jan Sangh and the Swatantra parties can come together on some limited platform and unitedly oppose the Congress, but does not find the prospect heartening. They have sharp differences of outlook and policy and "political unions are not cemented by negations," drily comments Kum. Dastoor.

Other articles in the issue which repay perusal are "Contribution of Small Savings to the Objectives of a Welfare State in India" by Professor Mutalik Desai; "Corporate Finances in India" by Professor M. S. Joshi; and "Financial Agencies in Unorganized Money Market" by Professor G. L. Karkal. In the last mentioned, Professor Karkal explains the still significant role that indigenous bankers and moneylenders outside the organized banking system play in the money market in India in providing credit and other needs of the cultivators, businessmen, and traders. Since it will be a long time before these agencies can be completely replaced (if at all) by co-operative, scheduled, and other banking institutions, it is essential to regulate their functioning as regards rates of interest and so on. This is a rather formidable task, and the only alternative is the rapid development of the co-operative and commercial banking systems. Of historical interest are the articles entitled "Sir Andrew Clarke and Malaya" by Damodar R. Sar Desai and "A Spurious Copper Plate of Rana Pratap from Gujarat" by Arya Ramachandra Tiwari.

C. V. H. RAO

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The première of an important exhibition of Indian art was opened on 16 December 1965 at Newcastle-on-Tyne, in the North of England, by Dr. Jivraj Mehta, High Commissioner for India. It has taken Mr. George Butcher two years to collect and assemble it, and it will be shown later in various European countries. Sponsored by the Lalit Kala Akademi, it includes both present-day folk art and the work of contemporary Indian artists. *India News* (25 December 1965) devotes nearly a page to the event. Mr. Philip Rawson, Director of the Gulbenkian Museum of Oriental Art, emphasized its importance as a link between Indian painters and the art world generally. The former no longer follow self-conscious revivalism, but realize they are inevitably Indian in character and style, without needing to assert the fact. They can thus feel free to explore "the resources of style" for true self-expression, without trying to fit some preconceived image, and thus can, by their struggle, give a lead to artists everywhere "on the artistic problems involved in the emergence of the numinous image out of form."

The High Commissioner also spoke of the reawakening creativity of contemporary art, which was less known than the fine traditional and folk art of the country, but which also could well communicate with and deepen understanding for other nations.

I am certain that we will learn more about each other through media such as this than we can through words and exhortations.

For several years scientists have been investigating the factors connected with heredity transmission — in particular the activities of deoxyribonucleic acid (DNA) and ribonucleic acid (RNA) — the active processes being almost certainly electro-chemical in character. Following the prevailing materialistic view of animal and man, they have been trying to discover the chemical substance of memory. Earlier experimenters extracted RNA from maze-trained insects and injected it into untrained insects (*The Guardian,* 21 December 1965). The results, though inconclusive, led on to work on rats at the University of Goteborg, and to experiments on minute flatworms at the University of Michigan, under Dr. James McConnell (*The Sunday Times,* 22 August 1965). Untrained flatworms that ate others that had been conditioned to certain simple responses, developed these same responses without training. Peter Lewis (*The Daily Mail,* 18 February 1964) reported Professor McConnell as predicting that, in a few generations, this conditioning and artificial introduction of RNA into the system could probably be applied to human beings "to control what part of their genetic make-up is passed on to their offspring." Once a "custom-built" child is born, "later injections of coded RNA into its nervous system may allow it to acquire further knowledge" without learning it painfully. (Goodbye, then, to the joy of achievement!)

Dr. R. Ewen Cameron of McGill University, Canada (*The Sunday Times,* 22 August 1965) has already given both oral and intravenous doses of RNA to senile and arterio-sclerotic patients, with apparent improvement in memory. The Abbott Laboratories, Chicago, have synthesized a drug that seemingly speeds up learning and improves memory in animals, and have applied for permission to use it on humans. Nevertheless, the puzzle of "memory substance"

still remains. The position is summed up by John Davy (*The Observer,* 19 December 1965):

> But how the brain can store and handle such vast combinations of chemicals remains entirely obscure. The theory would probably not have received so much attention if an older alternative, which suggested that memories were reverberating electrical circuits, had not been so completely upset. . . . The nature of memory, in fact, is one of the outstanding problems of modern biology. Emergence of drugs with which it can be manipulated could be very illuminating, but also bring medical opportunities and some tricky social probems.

This last seems an understatement. The "confusion of castes" within the human body is already so great, what with injections, blood transfusions, over-chemicalized food, etc. To offer the power of meddling with the genetic factors of offspring, even on the plea of intended improvement, is sheer irresponsibility, when so many people today cannot even handle the mere mechanical inventions of civilization with common sense and consideration for others.

Finally, there is the distinction between man and animal not recognized by materialists, in that the animal possesses physical memory (i.e., memory in the "life-atoms," the sentient points making up the cells), while man, in addition, has an individual self-consciousness and memory. W. Q. Judge (*The Path,* October 1894) referred to this:

> Physical memory, which is automatic, racial, national, and personal. . . . [It] causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near.

Conditioning, brain-washing, RNA injections all affect the instrument. The soul is already limited and imprisoned by this web of impressions and substance. When this is made still more dense by empiric interference, the soul finds it even more difficult to manifest itself, as it can do when the body is treated as a temple of the god within, instead of as a collection of chemical and mechanical processes.

In the midst of political and economic uncertainties arising from the Rhodesian declaration of independence and its repercussions, the multi-racial University College of Salisbury, Rhodesia, has issued a statement, early in December 1965, affirming its intentions to continue as usual. Possibly a few services may be dropped for the time being, but "it will continue to discharge its duties to provide higher education and research for the benefit of all the people of Rhodesia." Despite anxieties over the financial problems of resources needed to maintain and develop the College, it declares it will not accept financial or other aid if this imposes conditions contradictory to its charter. That charter is worth quoting from:

> No test of religious belief or of profession or of race, nationality, or class shall be imposed upon or required of any person in order to entitle him to be admitted as a member, professor, teacher, or student of the University College or to hold office therein.

The charter also declares the freedom of the college to choose and appoint its staff; and the freedom of the Academic Board to decide the curriculum, the standards of study, and methods of examination. It also declares:

> The freedom of expression in teaching and study by staff and students.
>
> The freedom of the academic staff to publish their professional views and findings without prior approval of other persons or authorities.
>
> Its freedom to choose its own research programmes.

If the college stands firm by its ideals of freedom and toleration, it may perhaps indeed, be the little leaven that leaveneth the whole.